EBRUARY
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UNITY

"HERE AM I"
by Charles Fillmore

BIBLE STUDIES
by Lily Stack

15¢

HEALING AND PROSPERITY THOUGHTS

TO BE USED FROM
FEBRUARY 20 to MARCH 19

Healing

I give ear to Thee and now realize Thy life in all my members, for Thou art my health unfailing.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity

My mind is full of Thy substance, and my prosperity is always manifest in abundance.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

UNITY

DEVOTED TO CHRISTIAN HEALING

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VOLUME 88 **FEBRUARY, 1938** NUMBER 2

"HERE AM I," *by Charles Fillmore* - - - - - - 2

BIBLE STUDIES, MATTHEW, *by Lily Stack* - - - 7

PARENTS' QUESTION BOX, *by Zelia M. Walters* - - 19

SPIRITUAL SECURITY, *by Horatio W. Dresser* - - - 22

I USED TO FEAR GOD'S WILL, *by V. T. Yeaman* - - 32

SPIRITUAL VISION THE SECRET OF FREEDOM - - 38
by Sheldon Knapp

THE ONLY WORLD, *by H. E. Mize* - - - - - 43

SUNDAY LESSONS - - - - - - - - - - - 50

THE FREEING WORD, *by Ruth Yoland Shaw* - - 66

SILENT UNITY - - - - - - - - - - - 67

HEALTH AND PROSPERITY - - - - - - 68

PRAYERS ANSWERED - - - - - - - - 71

HELP FROM SILENT UNITY - - - - - - 79

THE PURPOSE OF UNITY - - - - - - - - 86

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY
PUBLICATION, EDITORIAL, AND EXECUTIVE OFFICES: 917 TRACY, KANSAS CITY, MISSOURI

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.

Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

SINGLE COPIES 15 CENTS—YEARLY SUBSCRIPTION $1

"Here Am I"

BY CHARLES FILLMORE

WHEN AFTER about four hundred years' residence the descendants of Joseph and Jacob became too numerous in Egypt, Pharaoh sent forth an edict to the effect that all the male children should be killed at birth. Levi and his wife hid their newborn son Moses for three months. Then the wife made a little ark or canoe of bulrushes, placed the infant Moses in it, and set it afloat on the river Nile, leaving Moses' little sister to watch it. When the daughter of Pharaoh came down to bathe she discovered the child and adopted him as her own. Moses grew to manhood as an Egyptian prince. One day he saw an Egyptian whipping one of his own kinsmen, and he interfered and killed the Egyptian. He was branded a criminal and fled from the country.

He found a haven in the wilderness of Horeb, where he married the daughter of the priest of Midian and became a shepherd. Here he had the vision of the burning bush out of which God spoke to him.

As Genesis is an allegory of the descent of man's thoughts into matter for the purpose of gaining soul strength and laying up substance, we likewise consider Exodus allegorical, although it may have a thread of history as foundation.

It is the universal tendency of thoughts and thinkers to attach themselves to the thought substance and the environment in which they are cast. At a certain point in the evolution of the human family they descend

from an intellectual to a physical thought activity. This is illustrated in the going of the Children of Israel down into Egypt, where there was "corn," that is, substance. There they gradually became attached to the people and the land. Yet with it all they were of a higher type than the Egyptians and they felt their bondage; and the Egyptians, being in their natural environment, took advantage of them and put upon them tasks for which they were not fitted. Then their cry went out for release and God heard them, and Moses, the law of release, began the process of setting them free.

Moses was a Jew, but he was also educated in all the wisdom and magic of the Egyptians. Moses spent forty years in the wilderness as a shepherd. This represents a long period of meditation and discipline in thought control. As an illustration of the necessity of such a period for meditation we cite Jesus' experience when He was driven by the Spirit into the wilderness and spent forty days overcoming the temptations of sense—Satan. When He was finally victorious He was no longer a servant to sense but its master. Then He said, "Get thee hence, Satan."

The meaning of the word Midian is "judgment" and of Horeb "solitude." When in the solitude of his own being man comes to the consciousness where he can judge aright, then his mind becomes so clarified that he begins to see behind nature into nature's God. Then all things have their luminous or intelligent principle. As Mrs. Browning says,

> "Earth's crammed with heaven,
> And every common bush afire with God,
> And only he who sees takes off his shoes;
> The rest sit round it and pluck blackberries."

When a nation or a person becomes so entangled in earthly things that chaos seems just ahead, a Moses —that is, a rescuer and lawgiver who understands both the psychical and the physical law—is needed.

Jesus was a rescuer of the Moses type. He came, He said, to set free those who were imprisoned. Then He began to heal the sick and preach the Truth. Jesus, like Moses, claimed that He was commissioned by the Lord to do the work.

There are in the world today many who assume that they are able to lead the sense-perplexed nations of our Egyptian civilization into the promised land. But it is quite obvious that their methods are not of God. "All they that take the sword shall perish with the sword."

The angel of Jehovah that spoke to Moses out of the bush that burned yet was not consumed is an allegorical representation of the manner in which spiritual man discerns the law of freedom from sense. God is mind, and He conveys His words to man through established avenues. Man's mind communicates with his body through his nervous system, which is very like a tree, with its bushy branches. Currents of life and intelligence are constantly flashing over our nerves; we feel some of the sensations and know from the feeling what is taking place. By practice this can be carried to higher and higher planes or areas of consciousness until we may be able to reach out into the Mind universal and unify ourselves intelligently with creative Mind, which is constantly vibrating through the ether. To be able to do this we must, like Moses, practice the silence or solitude and listen for the inner voice, the currents of God-Mind, vibrating even over our nerves, especially at the great nerve center called by

physiology the solar plexus.

This messenger or angel of the Lord, discerned by Moses as the voice of Jehovah in the burning bush, may have been a strong inner urge of the Spirit, inspiring Moses to help his fellow Israelites. Many of us today have this powerful influence pressing us to go forth and do the work of God in freeing ourselves and others from the bondage and ignorance of materiality. Some persons feel the inward urge, but they do not, like Moses, "turn aside . . . and see this great sight." Moses gave attention to the Spirit's urge; he inquired into it, investigated, and the inner voice in return called to him louder and louder, "Moses! Moses! And he said, Here am I."

Many persons are being called to do some special work to help others or themselves out of material prisons, mentally or physically, but they do not stop to listen and get the necessary understanding of what they are to do. The one who stops and turns aside from the outer to the inner, and patiently studies the situation is the one who does the work acceptably.

Another point brought out in God's communion with Moses is the warning not to rush into the presence rashly and without consideration of its weighty importance.

"Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

Some persons are overzealous, "rush in where angels fear to tread," become radical, even fanatical. They must lay aside their external understanding—"put off thy shoes from off thy feet"—thereby making their mind receptive to spiritual ideas.

This is not to say that we should try to realize that

God is a terrible, austere dictator and we His abject slaves crawling on the floor in His presence, but that we should lay aside frivolity and the shallow thoughts of the natural man and appreciate the height and depth of Being—"holy place."

We fear the things we do not understand. Moses still had the natural man's understanding of the real character of God. Jesus said that the Father loves the Son and He had no fear, for "perfect love casteth out fear."

It is this natural man, when called to the Lord's work, who exclaims in his personal consciousness, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?"

Every one begins in personal consciousness, which is aware of its own insufficiency. But there are hidden capacities that the Lord sees and will bring to the surface if we go forth and take the first steps. "Certainly I will be with thee; and this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain."

The sign that man is releasing his true thoughts, the Israelites, from sense consciousness is his obedience to Divine Mind or the mount of high understanding, Horeb. When man has made this inner contact with Spirit, his solitudes or silences will be the greatest joys of his life.

PHILLIPS BROOKS SAID: *Prayer is not coaxing God's reluctance, but taking hold on God's willingness*

Bible Studies

MATTHEW

BY LILY STACK

JOY, HOPE, AND GOOD CHEER, these are suggested by the mere word gospel; for gospel means "good tidings"—God's story. The Bible, the Old and New Testament together, tells us about God, about man, and about the interrelation of these two and the laws that govern that interrelation. This interests us all.

For what we all want to know is who and what we are, what is the purpose of our being, and what use we can make of the truth about these things. The last half century has developed the fact that the textbook that will give us this knowledge, if rightly studied and understood, is the Bible.

I am considering the Bible of course as the story of an ideal. The Old Testament begins it; the New Testament completes it. The ideal is perfect man, the image and likeness spoken of in Genesis 1:26-27. Its expression, its fulfillment, is the Christ, the Word made flesh.

The New Testament is the "gospel" or "good tidings" of the demonstration of divinity for and in humanity in the person of the perfect Son of God, Jesus of Nazareth, the first man to be fully conscious of His divine sonship.

The message of the New Testament has a double value for us. It gives us the words and the teaching of the greatest Master that has lived upon this planet; and it describes symbolically, in the form of a biography, the steps that each soul must take as it moves forward to the attainment of its own Christhood.

The narrative is fourfold. Probably most of us have read the four Gospels as being virtually repetitions, one of the other. But a closer examination will show us that each of the four Evangelists has a different viewpoint, quality, and purpose.

Although all put forth within approximately a generation, the four Evangels were written in different places, and all, as we now have them, in the Greek language. The facts are both interesting and significant.

The four accounts differ because each of the four Evangelists heard and wrote according to his own inner state of development. The personal characteristics of the writers, their ages, their occupations, their lives, all have a meaning and value.

Of the four, Matthew, Mark, Luke, and John, the first three are known as the Synoptists. The Greek root of this word means a seeing together on the part of several observers, resulting in the same or a common view despite a number of distinct accounts. The Synoptists follow the same general line in narrating the life of the Great Teacher, while each strikes a little different note in the ensemble.

Familiar with Palestine, the home of orthodox Jewry, Matthew in his Gospel insists upon the claims and meaning of the past and points out the fulfillment of the Hebrew prophecies. He probably wrote in South Syria, not far from the neighboring Galilee.

Tradition is practically unanimous that Mark wrote his Gospel at Rome, in the capital of human power. His story is of man's awakening to the knowledge of inner power.

Luke, a Gentile writing perhaps from Antioch, in North Syria, describes in beautiful form the glory of the coming of a universal Saviour.

The Gospel of John was probably compiled in Asia Minor, a region where the interest in religion was very great. John sets forth the essence of the teaching of the Christ, of the Word made flesh, the eternal oneness in the relationship of God and man.

In these brief studies it is proposed to set down the distinctive contribution of each Gospel writer, which will be followed by an interpretation of the great events in the life of Jesus the Christ that symbolize the steps in the growth of the soul.

Matthew, the writer of what is usually called the First Gospel, is an intensely devout Israelite, a jealous upholder of tradition. In this Gospel we find the phrases "that it might be fulfilled," "as it is written," and "which was spoken through the prophet." He is the link between the beginning and the accomplishment, between the Old Testament and the New.

He substantiates by constant reference to the older prophets the claim of Jesus to be the Messiah and king of Israel. He gives us a history; but his unmistakable purpose is to establish faith in the hero of that history. He is fired with Messianic zeal. But if Israel will not hear and believe, then all the world may profit by the summons. A flaming summons it is on the lips of the zealous Matthew.

Yet his message is primarily for his own people. He was a Palestinian Jew writing to the Hebrew Christians. He is the only one of the Evangelists who does this. He is often considered the oldest of the four, as John is the youngest. These two are the only ones of the Gospel writers who could have come into personal contact with the Teacher.

Throughout all Matthew's writings one feels the great devotion of a disciple to his master. In the Gospels

he is the type of the human will accumulating power through money; he is a taxgatherer or publican. He reminds us that he was called from this unpopular occupation by the direct word of the Christ. Nor does he let us forget that he was a publican and a sinner, and that after that tender but peremptory call, "Follow me," he "forsook all, and rose up and followed him." (Luke 5:27, 28.)

"The book of the generation of Jesus Christ, the son of David, the son of Abraham." This is his introduction of Jesus as the Messiah promised to the Jews. Jesus is that descendant of Abraham in whom, according to Moses, "all the families of the earth" were to be blessed (Gen. 12:3). He is that son of David (Isa. 9:7) who is to establish his kingdom forever.

In his account of the purely physical generation of the Saviour Matthew gives the long ancestral list, "as it is written," from the institution of Israel as a people; the human genealogy of the saviour-king, the "son of David," who is to rule over the chosen people. Compare this with Luke 3:23-38, which traces Jesus' descent as "*son* of God." Yet the message and awareness of Matthew is clear, that out of the human is to be born the Christ. He has a deep "feeling" knowledge of that which he chronicles.

He tells us very simply (Matt. 1:18-25) of the physical birth of the Christ. Joseph the spouse of the Virgin Mary, like his great ancestor Joseph the great-grandson of Abraham, is guided of God in dreams. Four times (1:20; 2:13, 19, 22) in the first two chapters Matthew alludes to such guidance. This means that the partly awakened well-disposed human will (Joseph) is directed subconsciously by the Spirit of wisdom. It accepts obediently though without understanding the

fact that there is danger threatened to the young consciousness to which it is akin, and it safeguards it with the utmost fidelity—"that it might be fulfilled."

The Gospel of Matthew has much to give us. The account of the birth at Bethlehem, King Herod's massacre of the male children, the visit of the Wise Men, the virgin mother, these have beauty and value for us.

Bethlehem means "house of bread," the source whence all supply, all manifestation comes. It is the City of David, the place where royal power and dominion is exercised. It is situated in Judea, which signifies the realm of praise and thanksgiving that recognizes the presence of God. It is near Jerusalem, which to the Jew suggests peace, power, and realization.

In such surroundings (Matt. 2:1-3) can come the definite embodiment of divinity. This is the Christ babe, the dawning in the human soul of the sense of its divine origin and essence. Happily this is possible even under the most adverse conditions: in the days of Herod the King. Herod typifies the hard, ambitious, personal will, when it sees the duration of its reign threatened by the coming of a higher consciousness and therefore seeks to destroy it. (Matt. 2:3, 4, 16.)

Out of the subconscious race memories of the soul, comes the reminder of past knowledge, the Magi or Wise Men from the East (Matt. 2:1, 2, 11). A great glory is dawning for and in humanity. In all scriptures the east suggests the inner realm. The star in the east is the first gleam in the soul of the knowledge of the change that is taking place. Aware of this, the Magi, who typify remembered wisdom, offer recognition in the form of precious gifts to the new consciousness of divinity developed and brought forth by the pure soul, the virgin mother.

A deeper and closer reading of this and other texts will repay the student a hundredfold. It is impossible to estimate the great value of the teaching, for it has scarcely begun as yet to be uncovered. Like the other Evangelists, the writer of the First Gospel, while giving a fairly accurate account of personal doings, is in reality placing before us a series of pictures of experiences and changes in our own soul. This is the supreme value of the Scriptures, especially of the New Testament. We listen to Jesus Christ as the Great Teacher, but we see Him also as the type man, the symbol of the human soul which, having had a glimpse of possible Christhood, goes forward to attain it. In the pictures presented to us in the Gospels we thus see the many steps before us, the birth or coming into activity of the real self within us, its growth, obedience, trials, its arrival at perception of the need for baptism or cleansing, its temptations or tests; the exercise of our powers, the demonstration of our understanding by teaching and still more by living the Truth, the surrender of our personal will to God, the crossing out or erasing of all natural errors, the dying to the old self, and our emergence or resurrection as a son of God to whom all power in heaven and earth is given. In the gathering together into one harmony of the beauties of the four writers we find that each sees some aspect or phase of the Truth that the others do not record, and thereby we are greatly blessed.

The imparting of any kind of knowledge and teaching under the guise of fable, allegory, and parable is characteristic of Asiatic peoples and their religions. Jesus, a true teacher, conformed to the custom of His times and to the development of His hearers. Parables, whose homely and familiar facts are easy to grasp,

abound in the New Testament. It is interesting to contrast these with the allegories so often found in the Old Testament, whose purpose as often is to conceal as it is to reveal a truth.

Matthew gives us many parables not found in the other three Gospels. The kingdom of heaven is his most profound topic. The kingdom of heaven is the picture of a new state of consciousness, an awareness of the omnipresence of God, a knowledge of the Supreme Being as life, power, and intelligence animating and actuating every living man and capable of making all things perfect for that man when he is able to know himself as Christ. This is a far cry from the old Jehovistic God, removed and far off, to whom petition has to be made through a favored mediator, the high priest. Therefore this entirely new doctrine has to be repeated, reiterated, from every angle and point of view.

The parables of the treasure, the pearl, and the net (Matt. 13:44-48) are stories that emphasize the pricelessness of this knowledge of the kingdom of heaven and the possession of the indwelling Spirit of God as being above all other possessions. Their lesson is fairly obvious.

The parable of the wise and foolish virgins (Matt. 25:1-13) will have a deeper lesson for us if we can understand it as telling us of the sense faculties within ourselves and of their real purpose and their true sustenance. Each of our five senses sight, hearing, taste, smell, and touch has an inner and an outer, a psychic and a material use or function. But the two functions have but one purpose: to know and to manifest God and God only. The inner or higher functions respond to the direction of the Christ within and move to "meet the bridegroom." The oil in their lamps is the inner

sustenance or light of Spirit. "To meet the bridegroom" is a figure of speech referring to the ultimate union that is to come, of man with his Maker. This was a well-known figure or emblem to the Jews. The other five virgins, aspects of the soul functioning through the five senses, foolishly accept these as their guides, and believe that sustenance and illumination can be depended upon to come from without. They are those well-intentioned but unreasoning states of the mind that, forgetting the mistake of our first parents (Gen. 3:6), put their faith and reliance on outer things. There can be no "meeting the bridegroom," no attaining of the union of the individual soul with its Maker until we have learned whence our substance and our light come and we live by that guidance. Christ has made salvation possible for us, but we have to work out our own.

In the parable of the talents (Matt. 25:14-29) one can find the oft-repeated metaphysical lesson of individual responsibility. Emphasis is laid upon the fact that whatever we have of intelligence, of strength, of quickness, of adaptability, of sympathy, of power, and of substance must be put to its fullest rightful use or it will be taken from us. And as another fact we are reminded that everything that is in our life is of our own causing. We make our life and our conditions.

There is a parable often spoken of as the parable of the last judgment (Matt. 25:31-45). In it is also the clear, inescapable teaching that all men, equally with Jesus the Christ, are the sons of God. This parable is not alone a lesson in the outward works of mercy, feeding the hungry, clothing the naked, and ministering to the sick and wretched. Deeper and greater in meaning is the declaration that "the least of these my breth-

ren" is the child of the Father who is in heaven. Here is the indisputable statement of our oneness with Him, the Christ, and of our being, with Him, the children of the one Father. "As ye have done *it* unto one of the least of these . . . ye have done it unto me." It is the Christ, the king or ruler in us and in all the world who says these words. "Love thy neighbor as thyself"; that is, as *being* yourself.

The parable known as the parable of the marriage feast is given by Matthew only (Matt. 22:2-14). Outwardly, this is the story of a king who made a marriage feast for his son. He offered feasting, rejoicing, entertainment to his subjects; but his subjects rejected his courtesy. Figuratively the "king" is God our Father whose "son" is the evolved consciousness that knows oneness with its source. The loving desire of the Father is that all His children may rejoice in and partake of this awareness in its fullness. Again and again humanity is called, warmly invited: "Come unto me" (Matt. 11:28). "Return to the Almighty" (Job 22:23-28). "How often would I have gathered thy children together" (Matt. 23:37). "My Father and your Father" (John 20:17). "That ye may be the sons of your Father" (Matt. 5:45).

But to the warm and generous invitation so cordially given the response is a deaf ear, an unseeing eye, a mocking word, an angry and vengeful act—these are the answers of the scornful ones to the king's invitation. There is one (Matt. 22:11-12) who accepts for his own convenience and comes carelessly, disrespectfully, unprepared. But he is not met with loving graciousness —he is cast into the outer darkness. For this true "marriage feast," this blissful union with and reintegration into God, must be sought with yearning love and grati-

tude. It is the goal and the reward of all effort.

Alone of the four Evangelists Matthew gives the account of the healing of the two blind men (Matt. 9:27-30), which follows the raising of Jairus' daughter at Capernaum. All healings have a great deal to teach us. They point to the recognition in the soul of that higher law whose operation can effect a great change for us; they tell us that it is in accord with the will of God for us that evil cease and that good appear in our life and conditions; and they show us unmistakably that a persistent holding to or faith in this truth will inevitably bring us the desired result.

In this healing Jesus apparently paid no attention to the two blind men who besought His help. Yet they continued to follow Him, repeating their supplication. There is the interesting point that they addressed Him as "son of David." Only four times in the New Testament is this particular form found. Its use means that there is a deep, inward acceptance of the prophecy of a saviour for Israel and of the fact that Jesus was its fulfillment. It is observable that when Jesus does turn and listen to their petition, He makes but the one requirement for their healing: "Believe ye that I am able to do this? They say unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it done unto you. And their eyes were opened."

In this chapter, the 9th of Matthew, six healings are chronicled. The preaching of "the kingdom" is coupled with Jesus' "healing all manner of disease and all manner of sickness." And there is added the touching statement that "he was moved with compassion . . . because they were distressed and scattered, as sheep not having a shepherd" (Matt. 9:36). There follows

the admonition, perhaps more to be heeded now than then, "The harvest indeed is plenteous, but the laborers are few."

These very general notes on the Gospel of Matthew have not followed the order of the narrative. Their purpose has been rather to point out the salient and distinctive characteristics of his Gospel, the essentially different facts, feelings, and ideas that he puts before us, his particular contribution to the whole perfect story.

To Matthew belongs the distinction of bridging the gap between the narrow, intolerant formalism of the Old Testament and the great new teaching given and exemplified by Jesus the Christ. This is set forth in the doctrine of the kingdom of heaven in a progressive series of parables. First (Matt. 5:2-11) there is formulated for us the new code of this kingdom of heaven. This is generally known as the Sermon on the Mount, which is given also in abridged form in Luke 6:20.

Then follow the parables of the kingdom. Its foundation is suggested in the parable of the sower; its power and extent are indicated in the story of the leaven and of the mustard seed; its supreme value is exemplified in the parable of the treasure and the pearl; and lastly its fulfillment is described in the parable of the net.

To these parables as especially found in Matthew must be added groups of discourses and instructions given the apostles as to the exercise of their ministry and their judgment, and as to their relation to the then existing autocratic religious authorities. These are found in chapters 10, 18, 23, and 25.

Throughout the Gospel, like a golden thread bind-

ing together the elements of his narrative, we find the phrases "which was spoken through the prophets," "it is written," "that it might be fulfilled," and the constant reminder by Matthew to his fellow religionists that this was the truth of *their* scriptures, the carrying out of the promises of Jehovah God to His chosen people!

EDITOR'S NOTE—This is the first of five articles by Lily Stack. The second will appear in March UNITY.

"Feed My Sheep"

By Edythe A. Bacon

"Feed my sheep." Multitudes, hungering for
Spiritual harmony, turn to worldly distractions
For the satisfying of their needs, when
By looking within themselves they might uncover the
Untold riches of an all-wise Creator.

"Feed my sheep." O Father-God,
Teach those who seek for guidance the way
Into the secret recesses of their own
Souls, there to find Thy presence, Thy love, Thy
Peace that passeth understanding.

"Feed my sheep." O Master, Lord,
I look within my heart and there find Thee
Enthroned. There Thou speakest to me of
Oneness, Thou feedest me with living bread, and
Satisfieth my every hunger. Where Thou reignest
There is no tumult, no uncertainty, no unfulfilled
Desires. Thou art my Shepherd in whom
Are all my needs supplied.

Parents' Question Box

BY ZELIA M. WALTERS

Question. What is to be done with the child who refuses food, or fusses and whines about the articles of food on the table and demands something special cooked for him?

Answer. In various forms this question comes from many parents. The child who fusses about food seems to be a common problem. The fact that children sometimes refuse food because of the dramatic situation they find themselves in has been discussed frequently by child experts, especially by doctors. So we merely mention it here as something for you to look for. Children love to be the center of attention. If Mother begs and coaxes and Father grows stern and all the family stops to watch the outcome, the small actor is sure he has made quite a flurry by his refusal to eat. He will do it again and again as long as the family reacts.

Let us look at other factors besides the dramatic one. The child may not be hungry. In that case he has as much right to refuse food as you would have in a like situation. He may have a real and deep-seated dislike for some article of food offered him. Do not arouse his antagonism by requiring him to eat something really distasteful to him. He may be naturally a small eater, and you have been offering him too much food.

Or he may be one of the children who does not eat enough food to nourish a healthy growing body. Then you must manage so the child will decide for himself to eat more food. I scarcely need remind the parents that have this problem that commands, threats, punishment,

coaxing, bribes, or entreaties do not help. The problem must be approached from a new direction.

If the child eats at the family table and the father serves at the head of the table, let him pass the child his plate with his food upon it but in very small portions. The child will ask for more of anything that he really wants. Then take absolutely no more notice of him except to draw him into the pleasant table conversation. If he sits there without touching the food refuse to be annoyed. Do not by word or even look show that you are aware of it. However if he gets up from the table without having eaten, he is to have nothing before the next meal. Hold to that. No matter how hungry he gets or how he begs and cries, no food at all before the next meal. He will eat the next meal, and that one drastic lesson may be enough. If he tries to tell you that he doesn't like the food, say that that is a matter not to be talked about, that it is bad manners to discuss one's dislikes at the table.

By way of another approach let the child help you to prepare a meal. Give him the job of cooking something that he likes. Notice that he will recommend this dish to all the family and eat a great deal of it himself.

The refusal to eat wholesome food is usually not a physical difficulty at all. It has its origin in the mind, and the child needs to be re-educated about food. Sometimes the older members of the family need this re-education too. Consider it fully and lay out your plan. No older person at the table ought to express a dislike for any of the food on it. If he does, the child may simply imitate him.

The education about food, its uses, and our reactions to it should be carried on away from the table and quite casually.

"Why do we eat food at all?" you may say when an opening comes. You will get various answers: "Because we like it," "To make us grow and get strong," among others. Take up the "pleasures of the table." They are quite legitimate, and the child should be taught to enjoy them intelligently; for the pleasure consists in an agreeable atmosphere, good company, well-prepared food, a pleasingly arranged table, and cheerful conversation as much as in the eating of the food. "What is your part toward making people like to eat dinner with you?"

Then take up the matter of eating for growth and strength. "Why do you want strength?" If the child wants strength only so that he may play football it still gives you an objective toward which you can work. Occasionally ask other questions suited to the needs of your particular group of children. Let them give their own reasons and thus make definite in their own minds their attitude toward food.

If we have comprehended the truth about food, we know that the food we take at the table feeds our spirit as well as our body. Remember that Christ blessed bread when He took it up to eat. One of the simple old graces I used to hear as a child ran like this: "Bless this food to the upbuilding of our bodies, and Thy truth to the nurture of our spirits." That is a thought that a child may be led to understand, and once we get back to that idea about food we shall have no more problems concerning it.

He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.

—PSALMS

Spiritual Security

SURE IS DEPENDENCE ON RELIGIOUS CONVICTION, ON DIVINE TRUTH, ON GOD AS THE BEING ON WHOM MAN CAN DEPEND IN EVERY SITUATION CONFRONTING HIM THROUGHOUT THE WHOLE RANGE OF HUMAN EXPERIENCE.

BY HORATIO W. DRESSER

SCARCELY ANY argument is needed to show that there is little security in the possession of material things. Jobs may be suddenly lost. Banks may fail, stocks depreciate, homes burn, and many other contingencies may happen overnight as it were. People of influence in business may cease to favor us. Politicians may transfer their allegiance. Even friends or supposed friends sometimes fail to stand by us with material aid. The average man feels secure when he has plenty of money in his purse, but when his pocketbook is empty he feels lost. Where then shall we look for security?

Some would look first to natural facts. There is obviously a basis of knowledge in the regularities or uniformities of nature. The greater the increase in scientific knowledge the more sure we are of the laws and conditions on which we everywhere depend. Consider the precision with which an eclipse can be predicted centuries in advance to the fraction of a minute of the time of its coming. The sequences of day and night and of the seasons are typical of the certainties that we count on in making our plans. Growing knowledge of physiology, physics, chemistry, biology, and the

other special sciences, year by year adds to our sense of dependence on natural conditions. In the larger sense, what we depend on is universal, to wit, the cosmical principles that are everywhere exemplified. When a new viewpoint is added because of a new discovery, as in case of radium, X rays, the radio, or the advance from molecules and atoms to electrons and protons, we assimilate the new into our knowledge of the old with little difficulty. Yet the average man seldom looks to natural science for security.

Again, knowledge of mankind, of human nature, is always on the increase, in terms of history, biography, psychology, moral science. The same moral principles appear throughout the ages, with the customary emphasis on moral obligation, conscience, the sense of right and wrong. Customs change, moral judgments vary, but in the direction of the same constancies. Although man as willful or errant repeatedly tries to evade the consequences of his deeds, moral history shows that he is under law, is subject to action and reaction, to reaping as he sows. Man asserts his isolation at his peril. He tries the game of evasiveness and fails. He is not his own lawmaker, but is a social being, a moral individual, whatever his claims to the contrary; and these facts yield a firm basis of certainty or security. Still our account of security is incomplete.

Intellectual stability is much in evidence in the case of people who are well trained and whose energies are adequately utilized, their minds exhibiting powers of concentration, their works showing signs of method, system, order, mental efficiency. The man of training shows his command of new situations by bringing his intelligence to bear on them. His mental activities are not scattered like the mentality of people

who have not learned to organize their ideas. Hence intellectual people have resources lacking to those whose sole trust is put in money and a job. Mental stability in turn sustains stability of character. Instead of yielding to the excitements and uncertainties of the moment, the intellectually developed person of character calmly faces the new conditions to see what the facts are, what is in process and what to do about it. Flighty emotional people easily give way to fear and nervousness, whereas the quietly intellectual ones seek to maintain their composure in the presence of disturbances of all sorts. Stability of mind and character may be said to foster dependence on what is universal; whereas anxiety, worry, and to a large extent fear, are influenced by the event of the moment, to the neglect of what is known and can be proved by appeal to the past.

Yet far more sure is dependence on religious conviction, on divine Truth, on God as the being on whom man can depend in every situation confronting him throughout the whole range of human experience. However sure our knowledge of natural conditions, of history, of moral experience, of human nature added to our trust in mental efficiency, this source of security is secondary in comparison with insight into and dependence on faith in divine realities.

This spiritual security is enriched by experience as the years pass. One looks back upon experiences of various sorts, which though seemingly fragmentary as they occurred prove to belong together in their relation to truths or principles. Plainly there is a law in spiritual experiences under which significant occurrences have a way of working out successfully in the fullness of time. Action and reaction here as elsewhere

are equal. We reap as we have sown. The spiritual life is not a chaos: it may be depended upon. There are beginnings and eventuations all along the way. Opportunities arise here and there out of apparent contingencies unthinkingly called chance or fate. Even in case of calamities, in war time, during earthquakes, floods, and fires, this is so. Man is not forced. He is not under compulsion to choose the higher opportunities. But he has a range of choices. He can take advantage of alternatives and selectively put himself in accord with spiritual trends. What works advantageously is far from being favorable because man is supposedly lucky. A life purpose can be achieved by putting significant developments in correlation. Then there is a standard to judge by, a faith to think and live by.

Belief is strengthened by use, thoughtfulness, reading, study. Hence it is worth while to seek out the sources of our most spiritual convictions and to discover how these are grounded in the security of divine Truth. Faith increases by dependence on it, by making the venture, even when we cannot see. What we merely see may indeed be very far from sure. What we depend on through faith we see with the eyes of the spirit.

Contrariwise negations deaden. To be cynical is to reduce what is worth while to the least possible proportions, believing as little as one can. To doubt is to close the inner door. To be skeptical is to depreciate or minimize. But to be affirmative is to be in an attitude to turn significant facts to account. Nobody is persuaded by the appeal to facts alone, that is, by appeal to mere arguments. But if we seek reasons at all for the faith that is in us let us seek good reasons, no longer reading our disagreeable moods into events and

conditions around us.

To trust intuition, to follow one's insight, is to be amply rewarded. Even if the intuition be but a gleam in the darkness, a ray of light indicating what is real and fine and true but thus far only seen "in a mirror, darkly," "let it grow," as Tennyson advises. He who closes the door deprives himself of life's values, just as, in Emerson's words, "the exclusive excludes himself."

Throughout man's religious history it has been made clear again and again that religion at its best implies a sense of the beyond, of a larger reality, sometimes termed the infinite or absolute but more frequently referred to as a greater "person," a universal "spirit," an environing presence. Hence religion has been fostered by what one writer calls "uplifts of heart and will" or aspiration and prayer, by forgetting self and serving others, by seeking the guidance that includes the welfare of others. The words or phrases used are secondary. The significant fact is that man finds security by dependence on what is invisible, what is beyond, universal, in contrast with what is particular or single "here below."

How shall we practice for security? Noting the fact that security is fostered in a measure by the evidences referred to in the foregoing, we may combine or co-ordinate these values of scientific knowledge, intellectual development, mental stability, constancy of character, and religious conviction or faith into an ideal of spiritual stability implying dependence on what is above ourselves.

"Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee;* because he trusteth in thee."

The uplift of the finite to the infinite is essential.

Trust is requisite in the sense that a first step in the direction of faith discloses the way for the next move. To adhere to the vision, to be "stayed" on God, is also essential: that is, to have a habit of looking forward or aloft to the sphere of spiritual realities from which come all greater gifts.

For human existence is in many respects a matter of adaptation or adjustment. Man did not generate the field of his experience, did not create its conditions, did not propose its cardinal principles, such as action and reaction. If left to his own devices man might even have preferred laziness or inertia. He might have fostered the game that vast numbers of people are still trying: to get something for nothing.

The ego is essentially reactive. Thus man exercises his selectivity within limits. He is swept along the stream of time even while he is trying to make up his mind. The first emphasis does not belong on what we may call "mere man." It belongs on what is already established for us by divine purposes, by the fact that we were created in the divine image and likeness. Man's activity enters the drama of existence through attitudes, beliefs, faith, and conduct according to conviction.

There is "an original impetus of life," as Bergson has so well called it. This life functions within us as a "will-to-power," as others have termed it, urging us to satisfaction; but the great idea is the Christian one of fullness of life, abundant life. We did not originate this idea personally, we cannot change it, but we can co-operate with it instead of trying to go counter to it, thus producing friction. Experience shows that we are most successful when making the ideal or goal implied in this great impetus our own as securely as we can. With our eyes fixed on the goal, we have a sure basis

of constancy or security.

The faith that thus gives an uplift of heart and will may be symbolized by appeal to a plane or level: the faith that yields insight as from a mountaintop. This attitude can be cultivated by a sense of detachment. By this term is not meant cool-headed remoteness, certainly not affirmed superiority to other people, and not mere poise in self as if one were indulging in what is nowadays called "wishful thinking." What is needed is a realized peace that suggests the eternal values or verities, a background of security whilst confronting the insecurities of ordinary external existence. Such peace implies a faith that everything will work out for the best, what is spiritually best and wisest, through inner development in behalf of the values that never perish, although from time to time material things go down to defeat and despite the fact that all appearances are as dark as the sky before a thunderstorm. Such a faith yields an expectancy, an alertness, that favors the conditions making for spiritual freedom and happiness. In such an attitude one is very far from the mental state that courts failure. So one is not merely piecing appearances together, like the believer in signs who is trying to "bolster up" his faith. Instead one overlooks mere appearances of every sort in quest of what is real or enduring.

It is probable that people who entertain the notion that the odds are against them made their first mistake in construing some minor occurrence, then connecting this secondary matter with another, and so generalizing what appeared to be unfortunate when there was no warrant for such an assumption. To become negative in such a way is to open the door to further notions, as in the case of believers in "persecution" who assume

that everybody is against them. Such a notion increases by what it dwells on. Hence experiences that might well have been blessings in disguise are misconstrued from the start as downright misfortunes. And as "misfortunes never come singly," the worst is anticipated as inevitable. Life as a whole is taken to be a tissue of insecurities. The mistake lies in the first notion.

Instead one can practice for security all the way along: by reading poetry, hymns, psalms, and prayers that suggest it and contribute incentives for daily living. One can at least repeat one of these affirmations in times of stress, if nothing else seems available. Granted a supposedly sinister occurrence, one can avoid hasty judgments by realizing the spirit of one of these great utterances. Loving the divine constancy, one will then turn away from the trivial or transitory appearance that, like a dark cloud passing under the sun for a moment or two, obscures what is assuredly there all the while. Since one cannot serve two masters at the same time, to be seeking what sustains faith is to be withdrawing support from what weakens our dependence on it. Faith being the "assurance of things hoped for," one is convinced that it already implies in essence what is presently to be disclosed. So there is a law of correspondence or affinity between the attitude of faith —with an open door to spiritual reality—and the relationships into which one is drawn by adhering to this faith.

Instability, the succumbing to insecurity through anxiety, worry, fear, nervous apprehensiveness, involves a "letting go" or collapse at the center. Anxiety weakens inner states by inventing possible troubles, by a scattering of forces. Worry causes thoughts and feelings to go round and round in a greatly restricted circle.

Fear increases by what it dwells on in weakness and excitement. Apprehensiveness is diffusive. What is needed is the adoption of a plan or conclusion that however tentative, as the trying of a road in the country to see where it leads, at least involves an activity that one can adhere to for the time being.

Many events suggest instability just as they happen, as in case of sudden illness or a domestic quarrel that upsets the household. It is easy to yield to the depression or pain of the moment. Many circumstances conspire toward pessimism if we once look that way. Skepticism and cynicism are contagious. Hypersensitive people readily become "panicky," as some of them put it, as if "something" untoward were about to happen, they know not what. Such feelings easily increase if welcomed. Worry, anxiety, and fear swiftly follow. All signs may seem to indicate failure. Uncertainty is in the air. Everything seems relative, and so indeed it is, and that is the trouble. The panicky person is afloat, as it were, on a sea of relativities, because what is absolute has been denied.

By contrast people who stand by their faith, whatever the darkness, are to that extent strengthened in character. Strength of character sustains the intellectual life, intellectual stability fosters mental efficiency in general, and spiritual insight sees very much further. Thus in time serenity shines through the face and lights the way to still greater achievement.

Suppose however a degree of insecurity exists so that you have at least one possible enemy. What are you to do about it? Well, first face the so-called facts, putting all guesswork aside. Then be on your guard lest you magnify the situation before you by connecting other matters with it, on the assumption that all are

interconnected and against you. Minimize your trouble rather than making the most of it. Granted for the moment that you have an enemy or two, what is the motive? Is there any relation between the external facts in the case and some weakness in yourself? If so, look to yourself to learn the lesson of this weakness. You may presently discover that the whole trouble is within yourself. If unjustly assailed in any way, your basis of dependence will be on what you know to be true. Anticipate the triumph therefore of what is right and true, and let the errors go. Having adopted the wisest attitude, return to the issues of the day's work.

This is far from saying in terms of vague theory, as of old, "Trust God and everything will be all right." For we are concerned with actual situations. God doesn't provide "out of the air" or at random, in a merely general way. Every issue has to be worked out from the point in our development and understanding that we have attained. This is a law of the spiritual life. God's providence is with those especially who, valiantly facing what is at hand, seek to know what is right to think, to do, to persist in, so that one step shall lead to another. "One on God's side is a majority" for those who are thus moving in line with first principles. To move in line is to start from within and above, in the current of spiritual causes. The more central the realization of security, the more effectively you will be able to deal with the secondary matters by which a person is connected with the outer world. Bank on what you know is true, and you may depend on Truth as on a stronghold, a fortress of constructive non-resistance: affirmative from within and above but never resistant on the mere level of externalities or appearances.

I Used to Fear God's Will

WHEN WE REALLY PUT OURSELVES INTO THE HANDS OF THE FATHER IN ORDER THAT HIS WILL MAY BE DONE IN US, ONLY THEN CAN WE KNOW THE PEACE WHICH PASSES ALL UNDERSTANDING.

BY V. T. YEAMAN

THE STUDY of Truth has brought light for me into many a dark corner of my soul; but I think the darkest of these corners was the one in which lurked fear of God's will. How many agonized prayers have I made in the past trying to persuade God to change His will if its fulfillment meant the bringing upon me of some dreaded disaster; and how many thousands upon thousands of such prayers have been made and still are being made, by thousands of people!

It all seems very dreadful to me now, almost blasphemous, to have imagined that God would or could bring anything but good to any of His children; but like so many others, I had been brought up in the belief that I must "bow to God's inscrutable will." Yet at any time if I or any one else who feared God's will had but turned to the Gospels and read them with the same open mind with which we read other writings, we should have discovered the great error into which we had fallen, an error opposed to our own intelligence as well as the teachings and life of Jesus.

The savages who try to propitiate evil spirits are in this respect at all events more reasonable than those who now fear God's will; for they realize that evil comes from evil and try to divert it from themselves.

Strange that any one who thinks himself enlightened, especially any one who calls himself a Christian, should plead with God to change His purpose lest that purpose should bring calamity! For every one of these would doubtless admit that God is all good, all love, all wisdom, and that all His purposes are wise and unchangeable.

Jesus knew of this fear that was and is in man, and one of His most pointed and moving illustrations is directed against it. He asked whether any parent, among those who had gathered to hear Him, would give his child a stone when he asked for bread or a serpent when he asked for a fish. Knowing well how eagerly every father and mother there would deny that they were capable of such unnatural conduct, He then cried: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask Him?"

But how can we know what are "good things" in God's sight? Is not His point of view often different from ours? How can we sincerely and wholeheartedly want His will to be done if it be contrary to our desires? These are three of the questions that may occur to those brought up to fear God's will; and while there are probably others as well, these include the most important doubts and questionings that cloud the clear teaching both of the Gospels and of human intelligence.

In the first place we may be quite sure that whatever all normal men hold to be good is good and therefore is God's will for every human being. Man's intelligence is an emanation of divine intelligence; his judgment therefore, if he be normal and unprejudiced by personal considerations, cannot go contrary to God's in judging

between good and evil. If this were not so our life would be thrown into utter confusion; in one instant we can picture to ourselves a world in which man would have no knowledge of the distinction between good and evil.

What then are the main things that are generally recognized by normal men to be good? First let us put health, for all human beings desire and seek health as one of the great goods of life. Even though the sick person in praying for health makes the condition "If it be Thy will," he keeps on trying to get well quite irrespective of that condition. He seems to say in effect: "If it is God's will that I shall get well, good; if not, I shall do all I can to get well anyway." But he never seems to realize his inconsistency nor to consider that the medical science to which he turns is founded upon the universal conviction that health is good and that his conditional prayer blocks the only channel through which it could be answered, which is faith in God's will.

Health then is one of the things that all normal men hold to be good; and we should then expect that Jesus, who revealed God's will for man as no one else ever has done, would also hold it to be good. Read the Gospels and decide for yourself whether Jesus held that health is one of the basic good things of life. In healing the sick, according to those records, He never once prayed, "If it be Thy will"; His great power came from His conviction that perfect well-being is God's will for all His children.

Among the other things that all normal men hold to be good are an opportunity for every one to develop and use his individual capacities; a material supply as large as each needs in order to live his fullest, most satisfying life; peace in the personal sense, which is hap-

piness; and peace in the wider sense, which alone makes possible the brotherhood of man. All our efforts to educate and all our efforts to establish a better order of things are founded upon man's belief that these things are fundamentally good and essential to our welfare. Shall we not then have at least an equally sure conviction that these things are good in the sight of God, that indeed we hold them to be good because our intelligence is an emanation of His intelligence?

Again, read the Gospels and discover for yourself whether Jesus held these things to be good. He Himself had all the material supply He needed or wanted. He was left absolutely free to pursue His chosen work, yet He never suffered any lack. As for the individual's opportunity for the best possible development for true fulfillment of life, if the one principle of love of one's fellows that Jesus so emphasized were made the foundation principle of our social order, these good things would be assured to every one.

Let us now take up the second question: Is not God's point of view often quite different from that of the person who prays? Undoubtedly it is. His wisdom is infinite, and for that reason He knows the way we must take to find our good, while our wisdom is finite

For I, Jehovah thy God, will hold thy right hand, saying unto thee, Fear not; I will help thee.—ISAIAH

and besides is often clouded by desire of selfish gain, by hatred and lust for power. Man knows peace to be good, yet nations go to war; he knows each individual should have full opportunity for his best development, yet he often puts obstacles in the way of such develop-

ment. We all know that health is good and we desire it, yet we may choose some temporary indulgence in place of health.

The third question, Can we really want God's will to be done if it be contrary to our own desires? has already been answered. We inevitably will want to be the channel through which God's will may be done in all our affairs, in every aspect of our life, if we are convinced that His will is our permanent and highest good and that He alone can guide us to that good.

This brings us to yet another question that may arise in the minds of earnest seekers for Truth: When then should we pray, "If it be Thy will" or "Not my will, but thine, be done." The answer is a quite simple one. We shall naturally pray thus when we are in need of guidance; and who is not constantly in need of guidance! Yet the essential thing is not the use of either of these phrases but the knowledge that one's own will is one with God's will. Because Jesus so absolutely knew that His will was one with God's He never—so far as we know—prayed the "if" prayer; and only once did He need to pray, "Not my will, but thine, be done." And how instantly was the guidance given, how implicitly followed!

With us it is different. We need often to pray, "If it be Thy will," but only when we are in need of guidance to our good. Again and again we are told in the Scriptures to make our requests to God; and we may be quite sure that they will be granted unless the granting would defeat our good. If that is the case, a far better thing will be given than we asked—if we have indeed put ourselves and all our affairs "lovingly in the hands of the Father." If we do this we become channels through which God's will can be worked in and through us.

Emmet Fox often refers to God's will as "God's beautiful and holy will," a phrase to banish fear from any mind and one that I often repeat to myself.

The spirit in which we would naturally ask and follow God's guidance may be illustrated by the attitude of a traveler overtaken by night in a difficult and dangerous region. Suppose that in his predicament he should come upon a guide who knew every step of the way and who was waiting to lead him to safety. Would he say to himself that he must "bow to the inscrutable will of the guide," or would he put himself gladly into his hands? No human guide is infallible; yet how often we seek human guidance, and sometimes wisely. But only when we seek and follow God's guidance do absolute wisdom and love become available to us. And when we do really put ourselves and all our affairs thus into the hands of the Father in order that His beautiful and holy will may be done in and through us, only then can we know that peace which passes all understanding.

HEALING THOUGHT

My health is in Thee, and I affirm Thee and Thy life as the one and only source of my healing.

PROSPERITY THOUGHT

Thou art my resource, and in Thee I am bountifully supplied with all things.

(Use from January 20 to February 19)

Spiritual Vision the Secret of Freedom

OH, TOUCH THE HEM OF HIS GARMENT
AND THOU, TOO, SHALT BE FREE;
HIS SAVING POWER THIS VERY HOUR
SHALL GIVE NEW LIFE TO THEE.

BY SHELDON KNAPP

IN MY MIND'S eye I can see two pictures, and in those pictures is my message.

In the first picture is a woman who has been an invalid for twelve years. Concerning her Luke, himself a physician, says: "Who had spent all her living upon physicians, and could not be healed of any." In the second picture is the same woman: but cured, freed by spiritual vision learned from Jesus, or as the Master Himself expressed it, by "faith."

Modern knowledge is throwing great light upon such a case as this. Fourteen years ago I was living at Leeds, England. Doctor Heywood, the vicar of Leeds, established a branch of the Guild of Health, in order to encourage Christian people to study religious or faith healing. One of the lecturers was a celebrated nerve specialist, W. H. Maxwell Telling, M. D., a fellow of the Royal College of Physicians, England. Doctor Telling told us that there are three kinds or departments of healing: physical, mental, and religious.

Physical healing deals with medicine, operations, nursing, diet, fresh air, exercise, and so forth. Mental healing deals with our beliefs, our thoughts. The well-known French mental healer Professor Coué, during a remarkable practice at Nancy for thirty years, dis-

covered that "what we think is true for us." Hence the reversal of our thoughts is often the entire secret of a cure. Religious healing lifts the whole subject to the spiritual plane. Here both wonderful and permanent results can be secured because we are dealing with the entire personality, mind, body, and spirit.

Such clear statements show emphatically why the doctors failed in our Lord's day and why our own splendid physicians so often fail today.

When we prepare breakfast—at any rate here in England—it is not sufficient merely to place a loaf of bread upon the table. True, bread is the staff of life. But we do not appreciate bread alone. We look for bacon, butter, and marmalade in addition to bread. In like manner physical healing alone failed in the case of this woman in Luke; but when under the influence of Jesus she learned rightly to use her spiritual mind, she was healed.

During the past year all you dear readers have been making many things, and making them well, I am sure. What excellent bread you bakers produce. Some of you have been digging potatoes fit for the county fair. Others have been in the fields harvesting the hay. In all these cases, and in a multitude of others too, the work has been splendidly done.

Yet when we come to consider the human race we find failures everywhere. That was exactly our blessed Lord's experience in Galilee nineteen hundred years ago. The synagogues were crowded, but the condition of the people was such as to move Jesus to compassion. Some were in the grip of evil spirits. Many were suffering from various ailments and diseases that had baffled the physicians of that day. Others were sorely distressed and troubled by the difficulties, disappointments, and

anxieties of their lives.

When your work has been so excellent, how is it that God's work, taking humanity as our example, is comparatively speaking such a failure.

The Bible emphasizes the fact that so far as God is concerned His work is perfect. He said at the very beginning, "Let us make man in our image." When Jesus came—God's ideal of what He meant humanity to be—His life was so beautiful that His disciple John could only say, "We beheld his glory . . . full of grace and truth."

But the Bible emphasizes too that God gave to man free will, and that because of sin, because of man's misuse of his freedom, disease and all kinds of miseries have become a race inheritance and are now being handed down to every one, generation after generation.

It was to deal completely with this truly appalling situation that Jesus was manifested in our human flesh.

When as little children we were born into God's beautiful world, we soon found all around us evil tempers and passions, ailments and diseases, fears, troubles, and poverty, and naturally we believed all such things to be inevitable. In fact in our race mind we have actually inherited a very powerful bias or tendency toward these most undesirable things. The all-important question to be asked is this:

Is it possible to restore the human race to God's original ideal?

All the churches more or less ignore this question as being far too difficult to be practical. But the New Testament is emphatic in its answer.

Jesus is the pattern, the model, of what God from the first meant humanity to be. Paul says that the divine purpose is that we be "conformed to the image

of his son, that he might be the firstborn among many brethren." Again he writes, "Christ liveth in me," and yet again, "Christ in you, the hope of glory."

The title of this article is "Spiritual Vision the Secret of Freedom."

From birth the mental vision of us all, indeed of every member of the human race, is a fallen-race vision. The race mind naturally tends to create evil tempers, passions, ailments, disease, fears, pessimism, and so forth, which have been its experience during thousands and tens of thousands of years. That race mind can be and must be re-educated on true spiritual, Godlike lines. Ignored, neglected, left to its own devices, it will continue to reproduce all the above-named evil qualities and many others, as in the past.

When Jesus sat in the synagogues of Galilee He did not merely see people as they were. Had He done so He could not have helped them. Jesus saw them as they actually were in God's original design. My mystical friend H. T. Hamblin, editor of the Science of Thought Review, makes the statement that "this is the only truth about people."

If you put your key in the door upside down, you cannot unlock it. You have made a false use of a perfect key. Make a true use of it and your door opens at once. The race mind is daily making false creations. Oh, for a trumpet voice to cry aloud, Change your thought, your consciousness: think of God's perfect design for humanity: think no longer fallen-race thoughts but think instead God's thoughts after Him.

Now let us turn again to this invalid woman. During twelve years she had been to many physicians, but she was not cured. The idea of her ailment was so strong in her race mind that it held her in a mighty

grip. There is not a word here against physicians as such. We need surgeons, dentists, nurses, druggists, and so forth mightily on the *physical* plane. But this woman's ailment was deeper than the physical plane, hence the ordinary doctor of that day was unable to help. Then she heard of Jesus, the great spiritual healer. He, with perfect spiritual vision, looked beyond the ailment and saw His patients perfectly well, as indeed we all are in the divine purpose. His cures were the talk of Galilee, and eventually the good news reached her ears. A new hope sprang up within her, and she said silently to herself: "If I do but touch His garment, I shall be made whole." Here in England our people delight to sing the chorus:

"Oh, touch the hem of His garment
And thou, too, shalt be free;
His saving power this very hour
Shall give new life to thee."

Alas! how often we ask amiss and there is no blessing, because we are expecting Jesus to give, whereas the good we seek must be taken by us by "faith."

Faith is creative, a "seed," as Jesus called it, capable of immense growth. First comes the vision of the good that we desire and seek.

But it must be good: not something selfish for ourselves, but something so holy, loving, and useful as to be included in the divine plan. Then as we gaze upon the vision let us hear the Master say, "As thou hast believed, so be it done unto thee." Outward demonstration may tarry, it may come slowly, almost imperceptibly, like a seed growing. But go on your way rejoicing; for you have created the blessing in God's own appointed way by vision and faith.

The Only World

STOP AND SEE IF YOUR ONLY POSSIBLE WORLD IS NOT EXACTLY EQUAL IN EVERY RESPECT TO YOUR IDEA OF THAT WORLD.

BY H. E. MIZE

WE KNOW absolutely nothing but our own thoughts. The world we have in mind is therefore the only world with which we are acquainted. When we form a judgment concerning the "external" world we are simply judging our own thoughts. The only mistake that we can make is to take this externality that we have projected, invest it with substantiality, and then imagine that the only function of the mind is passively to read off the facts of this supposedly "real" world. Mind is the only real and active thing in the universe. Mind (Universal Mind, which is also represented in us) makes the only external world there is. We know nothing even of the Universal Mind except what we think about it. *Our* universe, be it rich or poor, wise or foolish, mighty or puny, is strictly coextensive with the understanding that we find in our very own mind.

Since mind contains all there is or ever can be for us we must even find in it all our standards of Truth. We find in our mind a law of Truth, a law of coherence, a law of righteousness, a law of progress, a law of perfection. Nowhere but in our mind can these things have their origin, their existence, or their representation in understanding. Stop and see if your only possible world is not exactly equal in every respect to your idea

of that world. Nobody but you can have for you any idea of any world, of God, or the cosmos. You are therefore absolutely shut up within your own mind. What a fearful responsibility! Or is it not rather a great opportunity and a great promise? For everything else that can ever be for you is also contained in your mind. You have no duty, no responsibility, no work but to unfold in understanding and express in action that which is now and eternally contained in mind. The only way to set your world right is to set yourself right.

The only test of truth or reality that can be applied to any idea, desire, or aspiration is whether or not it conforms to the central idea of perfect good. This idea is innate in you, and you will never be content with anything less than its full fruition and expression.

There is one mind in the universe and only one. We are expressions of that one mind, and since that mind is infinite, containing all potentialities of action now and forever, our expression of that infinitude is limited only by the degree of our unfoldment in experience, thought, and action. Universal Mind is like unto the timeless principles that it manifests: life, love, wisdom, power, justice, truth, righteousness, symmetry, proportion, perfection. All these are capable of specific application (which is our work); but the principles behind the specific applications are incapable of being assigned a place in time or space. Such is the quality of everything that is omnipresent and eternal. These omnipresent, eternal principles are all present in us, however feebly we may express them at this present moment. Their applications appear in time and space (with all the limitations that these impose) because our unfoldment is not perfect. At their source they are not limited; you cannot confine a principle within boundaries. Since we

know of these principles through our very own mind and through no other actual or possible means; since mind contains all that is; since nothing but mind will ever know anything, and nothing but our very own mind will ever know anything for us, then it is evident that that same infinitude is potential in us. It only awaits unfoldment and expression.

As a principle is alone perfect and real, it is plain that anything short of its perfect application is to that extent relatively unreal. Principle in its ultimate sense is spiritual reality or the fundamental and essential being behind all manifestation. As individualizations of Spirit or expressions of that final reality we are eternally perfect ideas in the mind of God. God does not gradually develop these ideas of us as time goes on, any more than the eternal principles of mathematics gradually extend themselves so as to be adequate to the solution of the new problems that are continually arising. Universal Mind, as such, is superior to and independent of time, but we, having as yet unfolded only a very limited expression of this eternal reality, act in time (the measure of limitation). We successively throw off more and more of the limitations of time and space as we approach ever closer and closer to the expression of God's present and eternally perfect idea of us. That perfect idea is the only reality that we have and are. Everything connected with us is relatively unreal insofar as it is at variance with that perfect divine idea. That idea embodies the whole truth about us. All the apparent evils of life come from the divergence between Truth and our own personal and individual idea of ourselves.

We are free. Whatever is self-conscious is free. It is able to dispose its thought and action toward any end that it judges to be valuable. The only conception of

freedom that we can possibly have we must find in our own mind. Is it not most illogical to bring up from within our own mental kingdom a clear idea of perfect freedom and then imagine this freedom to be something objective, something belonging to some one or something else rather than to us? Nobody and nothing but our very own self thinks this thought of freedom for us. We are able to think it by virtue of the fact that we are centers of mind and consciousness within the universal Mind and consciousness, and are finally like that universal Mind in every respect. How then, since we know of absolutely nothing "objective" but only of the mental world of our own creation, how do we justify our propensity for setting that subjective creation up as a hard and solid objective fact so entirely independent of and superior to us that we think it is the fundamental and primary thing while we ourselves are but passive onlookers who are able to do little or nothing about it? Even God is individually known to us as possessing only such qualities and powers as we are able to attribute to Him with our very own thoughts. Each man's idea of God therefore is a faithful representation of his present state of consciousness. All that you know of God is what you know with your own mind in its present stage of unfoldment. That idea will be rich or poor according as your own consciousness is rich or poor.

All you know of "evil" is the product of your own thinking. You have let your imagination run away with you completely; you think the falsehoods you have thought and now see objectified were on the scene ahead of you. You now imagine that your own present thinking about this "evil" is a mere passive reading off of the harsh, hard external facts! You disavow all blame by objectifying your thoughts and making these creations

more real than that reality (you) that created them. You go through the fictitious performance of washing your hands of guilt and then bewailing and bemoaning the "evils" of your present environment. But God's real world is already and always perfect and whole. The shortcomings are in you; you fail to measure up to the standards of that real and perfect world. So do we all thus far.

We are responsible. We receive what we earn and earn what we receive. This applies to everything that touches our life in any way whatsoever. On no other basis could an orderly cosmic labor be set forth and maintained. The world would be a meaningless chaos if events and experiences were to befall us in an "accidental" and groundless fashion and bearing no relationship to our nature, thought, and action. Omnipresent Spirit is supreme order. Its law and method is the law of cause and effect.

Unity is the basic universal fact. Love is the expression of that unity, the cohesive force that holds all together in consciousness as it is held together in reality. All the "evils" of life come from the relative lack of love in consciousness and expression. The lack of love emphasizes personality, sets us over against one another, and blinds us to the perfect unity and identity of all life, mind, and interest.

Nonresistance is essential to the fulfillment of the law of love; and "love . . . is the fulfillment of the law." There is nothing to resist in a perfect unity. But unity becomes a fact for us only through our recognition of it. When we resist a thing we tacitly recognize its substantiality and reality and remove it (and ourselves) from the realm of that infinite and omnipresent unity. We choke the direct channel to the source of all good,

isolate ourselves, and strain at the ties that would make and keep us consciously aware that we are citizens of the universe. Reality is perfect and does not need to be resisted; falsehood is unreal and does not deserve so much attention.

Individuality is the divine idea that you are to fill out and express. It is the purpose of your incarnation. Individuality means self-knowledge, self-consciousness, and action from that standpoint. Where these are lacking there is no individuality. Where these are more fully present there is more perfect individuality. The perfect unfoldment of these distinctive marks of individuality cannot mean the extinction of their product —that would contradict all the logic there is in the universe. It means the perpetuation of individuality.

The realm of spiritual reality is always whole and complete. You yourself know that you do not have to extend the principles of mathematics or the laws of dynamics when a new application of them is to be made. Before the world and after the world—ages ago and ages hence—they *are*. Nothing can be added and nothing taken from them. They forever wait on their application and are forever adequate in every respect. From ignorance or carelessness we may misapply them and reach false or undesirable results. We need no clairvoyant or prophet to tell us that spiritual principles are equally complete and infinite. All that they will ever hold for us they have held forever. They were ready, but we were not. We cannot expand or shrink these principles by our action. But our application and expression of them is another matter. Like the principles of mathematics they lend themselves to use, nonuse, or misuse at our hands; and we receive the consequences. That Spirit is the only power is such a matter-of-fact

proposition that to deny it would be a willful perversion of the truth. But how we use—express or distort—the functioning of this one power makes all the difference in the world to us. It does not alter the changeless reality of Spirit.

You are an inlet and outlet for "all things whatsoever the Father hath." Only a full, free, continuous outflow in expression of that which you receive from the inexhaustible source can guarantee the perpetual inflow and prevent stagnation in you. You individually determine the course, direction, and external application of the infinite stream of life, mind, and power as it issues from you, who are the channel. You stamp it with your individual character, as formed, expressed, and actualized by your thought and activity. Every channel or instrument of expression has its individual nature from eternity. It can shape the flow of infinite life, mind, and power in a way that no other individual can. It can be readily seen how the individual can take this exuberant flow and pervert its expression entirely or in part. It is done every day. Universal law as established in infinite Mind and in us steadily corrects this distortion of these eternal principles; and we call this discipline the "evils of life"! Steadfast expression of the immutable principles of life according to the highest understanding within us averts the penalties, because there is nothing in such activity that requires discipline. Perfect Truth needs no correction.

Nobody but you yourself can know for you, grow for you, or make any progress for you. Your responsibility for your own expression is absolute and is nontransferable. Your relations to God and the world, to reality and phenomena, to inner and outer things, depend on what you think and do in this eternal now.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 6, February 6, 1938

UNITY SUBJECT—*The Originality of Truth.*

INTERNATIONAL SUBJECT—*Challenging the Social Order.*—Mark 2:13-22.

13. And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14. And as he passed by, he saw Levi the *son* of Alphæus sitting at the place of toll, and he saith unto him, Follow me. And he arose and followed him.

15. And it came to pass, that he was sitting at meat in his house, and many publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him.

16. And the scribes of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, *How is it* that he eateth and drinketh with publicans and sinners?

17. And when Jesus heard it, he saith unto them, They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.

18. And John's disciples and the Pharisees were fasting: and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not?

19. And Jesus said unto them, Can the sons of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20. But the days will come, when the bridegroom shall be taken away from them, and then will they fast in that day.

21. No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent is made.

22. And no man putteth new wine into old wine-skins; else the wine will burst the skins, and the wine perisheth, and the skins: but *they put* new wine into fresh wine-skins.

GOLDEN TEXT—*I came not to call the righteous, but sinners.*—Mark 2:17.

SILENT PRAYER—*I am not afraid to stand alone, because the Father is with me, and my expectation is from Him.*

When we look to our indwelling Spirit of truth for guidance and inspiration, we act from original motives instead of following the race customs or traditions. He whose chief desire is to discern the true nature of every situation that confronts him must draw his wisdom and understanding from the one source and acknowledge no lesser authority. Jesus Christ, the spiritual man, was not bound by the traditions of the fathers, but struck out along new paths wherever He saw the need of correcting misunderstanding or misinterpretation of Truth. He interpreted faithfully the Truth that He saw. We find that interpretation in His teaching and we see it in the way He met the problems of everyday life also.

To go "forth again by the sea side" is to make contact through the I AM with the great realm of unexpressed and unformed thoughts and ideas that contains all-potentiality, universal Mind. To teach the multitude that resort to it is to set in order the many thoughts of the inner nature that partake of its truth.

Levi the son of Alphaeus is also called Matthew in the Gospels. He represents the will in man, which is on

duty at the gate of the conscious mind to accept or reject every question arising for consideration. The will obeys without question the voice of the I AM. When Jesus called Matthew the latter not only obeyed at once but took Jesus into his home and entertained Him. When the will is converted to the ideal of right and goodness, it reinforces the whole man and makes his task easier in every way. Its power is felt in the readjustment of man's life, in that it brings other forces that customarily tax his time and strength and his resolution, and submits them all to the I AM or spiritual man. Many publicans and sinners sat down to meat with Jesus in the home of Matthew.

The work of the I AM is to reclaim adverse powers (publicans and sinners) and turn them into the way of Truth and right.

In the natural man the will is also an adverse power, which taxes man's inner resources in the cause of the self. When the I AM has set all man's faculties and forces right, he is once more a harmonious and effectual entity, continuing in the right courses habitual to him and correcting others in which he was in error before, so that his life is in complete alignment with what is true and good.

Fasting or abstaining from food is a term that can be applied to the mind and soul as well as to the body. The spiritual-minded man abstains from thoughts that tend to lower his morale in the task before him and from emotions that unfit him for happy, wholesome living. As long as man "has his wits about him" or is in full possession and enjoyment of his faculties, he need not overly exercise himself in developing them. "The sons of the bride-chamber" are with him. When his faculties lack the sure control and directive power of

the I AM, he needs to abstain from the activities that have diverted this power from its true function, in order that it may be restored to him. This is the "fasting" of the children when the bridegroom is taken from them.

The power to discern Truth is innate, an original power. To subordinate its exercise to the rule of logic or to the understanding of the personal self is to put undressed cloth on an old garment. Truth is whole and entire in itself, always new because self-renewing. It cannot be used to patch the attainments of the sense man but must stand alone in its completeness, a harmonious whole.

When the Christ life takes possession of a man it brings about an increase of all his powers along lines of spiritual growth and achievement. The new wine of such a life cannot be contained within the limits of old expression, but must burst the bonds of former limitations and expand beyond them. For expansion of this kind we need the "fresh wine-skins" of original faith, revived and strengthened by daily exercise. We need also the original zeal that springs from the impetus of the divine I AM. We need in our heart a love of the ideal and the will to realize it in the practical affairs of everyday.

QUESTIONS

1. How does one learn to discern the true nature of any given situation?
2. What represents the universal Mind?
3. Explain the meaning of the statement that Jesus taught the multitudes that resorted to Him by the seaside.
4. By what other name do we know Levi, the son of Alphaeus, and what does it represent?
5. What is the chief function of the I AM?
6. Interpret verses 21 and 22.

Lesson 7, February 13, 1938

UNITY SUBJECT—*Sabbath Observance.*

INTERNATIONAL SUBJECT—*Conserving the Sabbath for Man.*—Mark 2:23—3:6.

23. And it came to pass, that he was going on the sabbath day through the grainfields; and his disciples began, as they went, to pluck the ears.

24. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25. And he said unto them, Did ye never read what David did, when he had need, and was hungry, he, and they that were with him?

26. How he entered into the house of God when Abiathar was high priest, and ate the showbread, which it is not lawful to eat save for the priests, and gave also to them that were with him?

27. And he said unto them, The sabbath was made for man, and not man for the sabbath:

28. So that the Son of man is lord even of the sabbath.

1. And he entered again into the synagogue; and there was a man there who had his hand withered.

2. And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3. And he saith unto the man that had his hand withered, Stand forth.

4. And he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill? But they held their peace.

5. And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth; and his hand was restored.

6. And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.

GOLDEN TEXT—*And he said unto them, The sabbath was made for man.*—Mark 2:27.

SILENT PRAYER—*I express the divine will in both rest and activity, because I recognize God as the source of my being.*

The Sabbath implies much more than one day of the week. One of the meanings of the word is "return to a former state." Another is "restitution." The term denotes a state of mind and heart in which all the thoughts are turned toward the inner source for guidance and light, and a period of inner stillness follows.

At first thought it would seem as if activity expressed the attitude of worship better than inactivity. In one sense this is true, but there must be regular waiting upon God before we can be sure that our expression is in divine order. We may have to labor for "an inward stillness . . . and an inward healing," but the result will well repay us for the effort.

Expression may take the form of physical or mental activity. Whatever is good for man, for whom the Sabbath was made, comes within the scope of the law. Mental activity makes slight inroads on the physical strength, so slight that it cannot be called labor except where it is carried on in a state of nervous tension or under stress of worry or fear. When Divine Mind works, it is by that fiat "Let there be." When man, the offspring of Divine Mind, does the work of the Father, it is through affirmation or pure knowing. To bring forth the perfect man is the whole plan of creation, and this is a mental task as surely as a physical one.

Man, the supreme work of creation, understands that all laws are made for his convenience or profit. They fit into the purposes of his life as an acrostic, thought out and adjusted to his needs. If he violates them he retards his development. Arbitrary, man-made

laws may be violated without incurring any penalty but that inflicted by other men. The divine law cannot be violated with impunity. To the Pharisees it was lawful to walk through the grainfields on the Sabbath, but to pluck the ears of grain and rub them out for food was unlawful. In this is revealed a man-made version of the divine law of the Sabbath, a version that binds and limits man instead of acknowledging his lordship of the Sabbath.

Beyond the Sabbath that is a day of the week there is another sabbath that is a consciousness of mind and heart. The "mind at leisure from itself, to soothe and sympathize" is an instance of such a sabbath properly kept. God consciousness is a sabbath, for it means a cessation of the petty personal self and a resting in awareness of infinite power, wisdom, and love. To rush from one duty to another with no remembrance of the power that sustains and enables, intent only on getting things done somehow, is to break the sabbath by leaving God out of the reckoning. It is lawful to do good on the Sabbath, but unconsidered haste is not good. It is a form of lawlessness for which man pays a penalty in his inner self.

On one occasion Jesus Christ called His disciples apart to a desert place to rest awhile, because "there were many coming and going, and they had no leisure so much as to eat." The rhythm of being is preserved by such a keeping of the sabbath. To say to a man, "Stretch forth thy hand," in the consciousness of perfect life expression, is a fulfillment of the law of doing good and is therefore lawful at any time. He who develops such a consciousness of perfection graduates from the status of man alone and becomes a Son of man, lord of the sabbath and of all other laws.

The negative habit of caviling or faultfinding may be noticed here as entirely ineffectual, serving only to throw into relief the constructive habit of expressing the divine good will and power. Reasoning from externals results in one's missing the mark of Truth so that the meaning of whatever is done remains obscured. Instead of acknowledging the good works so clearly shown them by Jesus, the Pharisees tried to turn the good into evil, by citing it as proof of disobedience of a petty tradition.

Excess of zeal in law enforcement is as much a breaking of the law as is the excess that characterizes complete disregard of law. Many persons now disregard the Sabbath injunction to lay aside worldly cares and selfish interests, and seek communion with the Giver of life. Regardless of the neglect into which Sabbath observance has fallen, there still remains "a sabbath rest for the people of God," whether it is one day out of seven, one hour in every day, or other regularly observed interval. The perfect stature of the full-grown man in Christ is not attained without this observance. The Sabbath is made for man because his needs demand it.

QUESTIONS

1. What are the meanings of the word "Sabbath," and for what does it stand?

2. In what sense can God be worshiped through man's inactivity?

3. What forms may expression take?

4. As children of God, how is our best work done?

5. Can the penalty for violating the divine law be evaded? Explain.

6. Why is excessive zeal a breaking of the law?

Lesson 8, February 20, 1938

UNITY SUBJECT—*Marshaling One's Forces for the Abundant Life.*

INTERNATIONAL SUBJECT—*Choosing Companions in Service.*—Mark 3:7-19, 31-35.

7. And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed; and from Judæa,

8. And from Jerusalem, and from Idumæa, and beyond the Jordan, and about Tyre and Sidon, a great multitude, hearing what great things he did, came unto him.

9. And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him:

10. For he had healed many; insomuch that as many as had plagues pressed upon him that they might touch him.

11. And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God.

12. And he charged them much that they should not make him known.

13. And he goeth up into the mountain, and calleth unto him whom he himself would; and they went unto him.

14. And he appointed twelve, that they might be with him, and that he might send them forth to preach,

15. And to have authority to cast out demons:

16. And Simon he surnamed Peter;

17. And James the *son* of Zebedee, and John the brother of James; and them he surnamed Boanerges, which is, Sons of thunder:

18. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphæus, and Thaddæus, and Simon the Cananæan,

19. And Judas Iscariot, who also betrayed him.

31. And there come his mother and his brethren; and, standing without, they sent unto him, calling him.

32. And a multitude was sitting about him; and they say unto him, Behold, thy mother and thy brethren without seek for thee.

33. And he answereth them, and saith, Who is my mother and my brethren?

34. And looking round on them that sat round about him, he saith, Behold, my mother and my brethren!

35. For whosoever shall do the will of God, the same is my brother, and sister, and mother.

GOLDEN TEXT—*For whosoever shall do the will of God, the same is my brother.*—Mark 3:35.

SILENT PRAYER—*I concentrate my thoughts and my efforts on apprehending and expressing the divine will.*

One who decides to live the abundant life that comes when one expresses the indwelling Christ finds a great number of thoughts swarming in his mind in search of harmony and unification. To live purposefully and intelligently it is necessary to collect one's faculties and plan one's expression so as to secure the greatest possible measure of power and efficiency. The multitudes that followed Jesus when He withdrew to the seaside (the realm of universal Mind) to continue His work made it necessary for Him to choose certain disciples to be trained in the principles of Truth. These disciples were given intensive instruction, and later were sent forth to practice what they had learned.

Man's faculties are innate; he has them from the beginning. In the natural man however they are either scattered or directed toward materialistic ends. When they are dedicated collectively to higher expression, they are by that fact co-ordinated and their full strength called forth. Man has at his command both faith and the discriminating power of clear judgment. His love of the ideal is heightened by quickened imagination. His understanding becomes a guide to his will, keeping pace with it. His sense of order keeps his zeal from

getting out of bounds, and his zeal enlivens his love of order, preventing it from falling into automatic routine. The faculties of renunciation and appropriation are nicely balanced. In the divine economy all work together to further man's development.

Among the disciples faith is represented by Peter, whose name was changed from Simon to symbolize the stability of character that can be realized through withdrawing faith from the external realm and centering it in the within. Strength is represented by Andrew, judgment by James, love by John, power by Philip, imagination by Bartholomew, understanding by Thomas, will by Matthew, order by James, zeal by Simon the Cananaean, renunciation by Thaddaeus, and appropriation by Judas Iscariot.

When the twelve powers are developed harmoniously and equally, they are capable of bringing their possessor to heights of achievement undreamed of before. If one of them fails to function in the higher realm of Truth and expresses nothing more than personality, disaster befalls the I AM in its quest of spiritual perfection. Jesus Christ could not fully disclose the kingdom of heaven then and there existing, because Judas was incapable of interpreting it in terms of All-Good. He persisted in appropriating to himself alone all the good that he could discern, which took the form of material substance only.

Though the faculties fall short of true expression, the I AM may nevertheless remain true to the divine standard. Jesus recognized no kinship but that of the Spirit that He expressed. On earth, He still was aware of the heavenly, and a man's will toward good was His measure of that man's relation to Himself. One's mother and one's brethren in the flesh may always

stand without the gates of entire comprehension and understanding, whereas those who will to do the divine will are mother and brethren to all of like mind. The measure of one's spiritual kinship is the measure in which one has mastered spiritual purposes and expression.

For a person to concentrate his entire battery of powers on the attainment of the divine is so absorbing an occupation that for him the external world no longer exists. No one in sense consciousness understands such a person. In verses 20 and 21, omitted from this lesson, the friends that Jesus had made prior to the beginning of His ministry went out to lay hands on Him because in their opinion He was beside Himself. They did not understand His complete devotion to the cause of Truth or the results that it brought to Him. Spiritual things are spiritually discerned.

QUESTIONS

1. How does the abundant life become available to any one?
2. What are the twelve faculties of man, and what disciples represent them?
3. When one or more faculties receives less complete development than the rest, what is the result in the life?
4. Explain how the I AM remains true to the divine standard even when the faculties fall short of the truest expression.
5. What is the measure of one's spiritual kinship?

Lesson 9, February 27, 1938

UNITY SUBJECT—*Obsessions Yield to Spiritual Healing.*

INTERNATIONAL SUBJECT—*Measuring a Man's Worth.*
—Mark 5:1-17.

1. And they came to the other side of the sea, into the country of the Gerasenes.

2. And when he was come out of the boat, straightway there met him out of the tombs a man with an unclean spirit,

3. Who had his dwelling in the tombs: and no man could any more bind him, no, not with a chain;

4. Because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength to tame him.

5. And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones.

6. And when he saw Jesus from afar, he ran and worshipped him;

7. And crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not.

8. For he said unto him, Come forth, thou unclean spirit, out of the man.

9. And he asked him, What is thy name? And he saith unto him, My name is Legion; for we are many.

10. And he besought him much that he would not send them away out of the country.

11. Now there was there on the mountain side a great herd of swine feeding.

12. And they besought him, saying, Send us into the swine, that we may enter into them.

13. And he gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, *in number* about two thousand; and they were drowned in the sea.

14. And they that fed them fled, and told it in the city, and in the country. And they came to see what it was that had come to pass.

15. And they come to Jesus, and behold him that was possessed with demons sitting, clothed and in his right mind, *even* him that had the legion: and they were afraid.

16. And they that saw it declared unto them how it befell him that was possessed with demons, and concerning the swine.

17. And they began to beseech him to depart from their borders.

GOLDEN TEXT—*How much then is a man of more value than a sheep!*—Matt. 12:12.

SILENT PRAYER—*I am worth to God all that I realize of spiritual consciousness.*

The one power is good in essence, but because man is free to turn it to whatever use he wills and also because ignorance and unwisdom darken and confuse him in making his choice he sometimes turns the innately good to evil ends. The name Gerasenes means "walled about," and it represents strongly organized thoughts of energy and power in the subconscious realm of mind in man. These thoughts work for the good of the individual when they are freed from carnal desires and warring tendencies. Lacking such freedom they obsess man with violent and destructive emotions.

"The other side of the sea" represents that negative interpretation of the universal mind which men call the psychic. Their misplaced faith in the reality of the psychic realm results in various abnormal expressions. The man with an unclean spirit illustrates one of them. He represents a fixed state of mind in which the thought of impurity is dominant. He also may represent man in the grip of sense consciousness, obsessed by the thought that he can find satisfaction in sensation. Either of these mental fixations may result in insanity.

As soon as Jesus, the spiritual I AM, encounters this kind of expression He seeks to right it. The "unclean spirit" or sense consciousness cannot prevent man from recognizing the authority of the I AM, which has power to dispel the false and unreal thoughts that bind him,

even though their number is legion.

In the practice of spiritual healing nothing is more difficult than the restoration to his right mind of a man in the grip of an obsession. The obsession, by reason of the power it usurps, takes absolute possession of the mind of the individual, leaving no apparent avenue of approach or escape. In freeing the man Jesus spoke the word of authority in its simplest and most unmistakable form: "Come forth, thou unclean spirit, out of the man." That command was not to be ignored or resisted. Although the afflicted one was not instantly restored, continuing for a while to impersonate the legion of demons by which he believed himself to be possessed, his mind soon cleared and he was free.

Jesus did not assure the man that the seeming presence of an evil spirit is merely perverted good or the absence of good. To the man possessed the legion of spirits were real entities, incapable of leaving him until they had some other lodging place into which to enter. Also they were *Gerasene* evil spirits, attached to their country and unwilling to leave it. Jesus conceded both these points in order to fix in the thought of the demoniac the one idea of complete deliverance from his obsession. Asked to allow the unclean spirits to enter into the swine, "he gave them leave," whereupon "the unclean spirits came out, and entered into the swine." Unclean by nature, the swine could not be made more so by the change.

Practice parallel to this is seen in the humoring of the abnormal whims of the mentally deranged in our day. Argument or reasoning with them is often impossible. Acceptance of their peculiarities disarms resistance and opens the way to their restoration to mental health.

The destruction of the swine convinced the de-

moniac of his deliverance from the unclean spirits. The full force of his own destructive thought went out to them as Jesus spoke the word of permission, and it is not strange that the mental atmosphere of the demoniac, like a magnetic field, communicated violence through the subconsciousness to the lower form of life, as an electric storm strikes down trees and other outstanding objects in its path.

That Jesus caused the destruction of the swine is true only indirectly. He healed the insane man by the only effectual method. The restoration of the man to his right mind was worth more than any number of swine. A man is of as much more value than an animal as his consciousness surpasses the animal consciousness. A disciple of Christ is of more value than many sparrows, because his thoughts are occupied with Truth and his time with the effort to express his thoughts in conformable action, whereas sparrows are occupied only in chattering over their food or in caring for their young. Values are fixed by consciousness and what consciousness engenders.

The value of swine is wholly material. Those who fear to lose the material must keep the unclean spirits that prevent man from clothing himself in his right mind.

QUESTIONS

1. What is the meaning of the word Gerasenes, and what does it represent?

2. Interpret the expression "the other side of the sea." Why was the man "with an unclean spirit" found there?

3. What method did Jesus use in restoring the demoniac to his right mind?

4. Jesus fulfilled the prophecy "A bruised reed shall he not break." Did He destroy the swine?

5. What does a man give in exchange for his soul?

The Freeing Word

BY RUTH YOLAND SHAW

There is a joyous way
For righting every wrong,
For transforming dismay
Into a happy song.
There is a joyous way
To turn darkness to light,
To change fear into faith,
And weakness into might.
There is a joyous way
To turn contempt to praise,
To change hate into love,
And rough roads to smooth ways.

To make these transformations
Just speak the freeing word,
The word of Truth, of God as all,
Until the mind is stirred
To rise above the personal,
Above the human you,
Into a steadfast consciousness
That only God is true.

Silent UNITY

Thou art the light of my life, the source of all my knowledge and inspiration.

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

THE SCRIPTURES are rich in important references to the listening ear. "He that planted the ear, shall he not hear?"

Jesus said, "What I tell you in the darkness, speak ye in the light; and what ye hear in the ear, proclaim upon the house-tops." "He that hath ears, let him hear."

In many places the Bible indicates that the ear referred to is not the physical organ but a listening mind or spirit. "Having ears, hear ye not?"

Then the question arises, Do we have ears that can hear overtones and translate them to the mind in meanings superior to those of the senses? Psychometry, even physiology, answers in the affirmative although its conclusions are not scientifically accredited. In every walk of life are those who stoutly claim that they hear voices and sounds, musical and otherwise, inwardly or apparently with another set of ears. Sometimes these persons are geniuses and sometimes they are classed as just plain "nuts."

Physiology describes a complicated physical ear, but the "ear" that conceives and really hears is the audition center in the brain. It is here the mind grasps and analyzes the sound vibrations. Thus musical people may have the same physical ears as the unmusical, but their minds have listened for the fine variations of sound and

have given the auditory area in the brain a composer's ego. The great Beethoven was a brilliant example. He was stone-deaf during the composition of some of the most beautiful music of the world. But he must have opened that "inner ear" to music that is not heard by every one.

What is true in music is also true of every religion, art, and science. Little Samuel heard the voice of the Lord. Joan of Arc heard militant voices. Modern psychics and also many who are deeply religious hear voices, or sound vibrations that they translate into voices, in their cerebral cortex. It is the bent of the mind that determines the character of the voice. Job said in substance that there is a spirit or mind in man that gives the breath or vibrations of the Almighty understanding.

Practice giving ear or listening with your mind to the Lord. You will acquire the ability to make contact with the mind radiations of Jesus and concentrate them in your mind and actually hear His voice. On the contrary, by a like concentration of thought you can attract the mind of persons both in and out of the body and thereby become a psychic and medium. Excessive meditation on things spiritual also often dulls the receptivity of the outer ear and it loses its alertness.

Shakespeare says, "Give every man thy ear, but few thy voice"; that is, learn to listen rather than talk. Jesus called His first disciple Simon Peter. Simon means "hearing" and Peter "a rock." Spiritual receptivity is

the basis of a solid character. We all need a fuller realization of life in order to be healthy. This can be attained by concentrating our attention on the universal life radiations and incorporating them into our mind and body. Our Healing Thought for this month covers this point.

This world of matter has its origin in a radiant substance that our mind conceives and automatically translates into flesh and physical things. The process is so gradual that we do not realize it, but modern science is daily approaching an explanation that will eventually be universally accepted; then what we are teaching from the spiritual side will be confirmed by the physical.

Be faithful in joining with us in our Healing and Prosperity Thoughts, and in our unity of purpose we shall all demonstrate health and prosperity.

HEALING THOUGHT

I give ear to Thee and now realize Thy life in all my members, for Thou art my health unfailing.

PROSPERITY THOUGHT

My mind is full of Thy substance, and my prosperity is always manifest in abundance.

(Use from February 20 to March 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

SEVERAL months ago I was taken very ill with what the doctors said was appendicitis. My husband sent you a telegram, for I knew that if I could just get word to my friends at Unity all would be well. I am now in good health and am grateful that our prayers were answered in such a splendid way. I pray that God may pour out His blessings upon your great work.—*Mrs. A. H., Detroit, Mich.*

LAST WEEK I wrote for prayers for my little nephew, five years of age, who was in the hospital with pneumonia. I also asked help for myself, as I had arthritis. Just three days after asking your help the boy was brought home from the hospital well on his way to recovery. My arthritis is better, and I am very grateful. Praise God and Unity.—*Mrs. H. H., Cuyahoga Falls, Ohio.*

I AM OVERJOYED to let you know about my little daughter N——. Following measles, she is well on the road to recovery after undergoing an operation to drain a streptococcic abscess in a gland. The swelling has gone down remarkably and so has her high temperature. I

am very grateful for your prayers, which were instrumental in restoring my baby to health. God has blessed and healed N——. May He bless and prosper you. —*E. S., Dayton, Ohio.*

How truly grateful I am to you for praying with me for the healing of my injured vertebra. Many a day I have felt that I should have to give up and have material relief from pain, but I kept on believing in God's healing power and now the vertebra is healed from inflammation and pain. Please accept the inclosed offering with my sincere gratitude.—*M. M. C., Peoria, Ill.*

Some weeks ago a friend at my request telegraphed my name to you for prayers. I had a bad case of lobar pneumonia with a temperature of 105 for five days. My condition was considered critical. In less than two days my temperature dropped three degrees and the next day I was much better. I have gained steadily and my doctor, one of the finest here, says it is a miracle. I am most grateful to God and Silent Unity. God does answer prayer. I am inclosing an offering for your wonderful work.—*J. L., New York City.*

Last night my son B—— had an earache and a raging fever. Immediately I wired you. As this is a small town the telegram had to be sent through Butte. While I was putting in the call B—— was screaming with pain. But almost before the call was finished and the wire on its way to you he was asleep, and by morning he was perfectly normal in temperature and free from pain. Thank you for your wonderful help.—*Mrs. W. W., Anaconda, Mont.*

I recently wrote to you for prayers to heal my eyes, which were so badly infected and so swollen that I

could hardly see. I haven't words sufficient to tell you how grateful I am for your help. Please accept my thanks for this wonderful healing.—*M. B., Long Beach, Calif.*

Filled with Plenty

I AM VERY grateful for your help and happy to tell you of my demonstration in finding a good position with the finest and largest bank in San Francisco. It is a grand opportunity, and the associations are ideally pleasant. I am overjoyed at the chance to be here and very grateful to you for your prayers. May God bless you always in your fine work.—*H. M. S., Sausalito, Calif.*

I WROTE TO you a few months ago asking you for aid in securing a position. Soon after I started to work in a department store where I was able to use my stenographic training. This was not what I wanted however, and I continued to use the affirmation that you sent me. Just a few weeks later I secured a wonderful position, with much better salary and a good chance of advancement. God surely does help.—*D. R. D., Lincoln, Nebr.*

JUST AFTER I sent for *Weekly Unity* my husband became unemployed and we fell behind in all our bills. After writing to you for help your answer came, inclosing a card on which was printed a prayer. I pinned the card above my worktable in the kitchen and learned it that very day. From then on things began happening simply because I was praying in the right way. My husband found steady employment through a source that before had seemed hopeless, and I also found work without even looking for it. Our bills are all paid up. We are very thankful for your wonderful help, and

thankful to God for His quick answer to our prayers. —*Mrs. J. H. K., Canton, Ohio.*

Search the Scriptures

MAY I EXPRESS my deep appreciation of the answers and notations on my final paper on the first lesson? They were so lucid that my whole outlook on that lesson was clarified and strengthened. I cannot tell you what this study course has meant to me. It is indeed a revelation.—*N. K. J., Eskridge, Kans.*

IT IS WITH a deep sense of gratitude that I write to thank you for the notations on my last lesson. Many points that would have escaped my notice were brought to my mind through the study of these annotations, and I do appreciate your help in bringing to me this larger vision, this different viewpoint. I find that in my affairs I can put to use what I have learned, with results. I am so glad that Spirit led me to take the correspondence course, for now I understand not with the intellect, but in spirit.—*L. H., Elizabethtown, Pa.*

My Help Cometh from Jehovah

I HAVE received my *Metaphysical Bible Dictionary.* It is an elegant book, the exterior befitting the contents. It is a monumental work of great significance and of immeasurable value to the seeker of Truth. I appreciate the opportunity of owning it.—*J. G., Rahway, N. J.*

I HAVE RECEIVED the *Metaphysical Bible Dictionary.* It is a splendid book, and I am delighted with it—with the knowledge that it contains of the inner meaning of words, helping us to get the spiritual content of things. I want to extend my blessing to Charles Fillmore and

to those who assisted him in getting out this splendid book. It is beyond price!—*Mrs. W. W. H., Philadelphia, Pa.*

I MUST TAKE advantage of this opportunity to tell you what a blessing Weekly Unity is to myself and to my husband. I can truly say that it has become an important part of our daily life, and we cannot do without it. —*Mrs. J. S., Bradford, Yorks, Eng.*

I FEEL THAT I must write and express my gratitude for *Weekly Unity.* It seems to have been written just for me, answering all my questions and doubts just as surely as though I had written to you and asked you to answer them. I especially enjoy Lowell Fillmore's articles each week. I never will be without *Weekly Unity,* and I can hardly wait each week for it to come. God bless you for the wonderful work that you are doing!—*Mrs. L. E., Nevada City, Calif.*

Free from Cares

MOST OF my life I have been a heavy drinker, and I had let liquor get the best of me. Through your prayers I have quit the habit and feel like a new man. I have not taken a drink for eight months. It has been offered me at different times, and I have been in places where it is sold, but every time I have had no desire for it. I am thankful indeed.—*G. J. R., Hope, Idaho.*

LAST FALL I wrote to you for prayers for my son, who was drinking heavily and seemed to be drifting away from us. I am happy to say that he has quit drinking and is overcoming the smoking habit. The Spirit now seems to guide him in all his ways, and he will not take a step of any kind unless he feels God's guidance.

For this and many other blessings I am grateful.—*Mrs. C. H. Wymer, Ashland, Oreg.*

He Is My Refuge

I HAVE MANY blessings to tell you about—happiness in my home, new ambition, difficult jobs made less tedious. I find joy and contentment instead of irksomeness. We have sold all last year's hay, and the children are selling their potatoes. Every one is very good to us, and we find joy in helping others. God bless you and your work.—*Mrs. W. H. C., Tappan, B. C., Canada.*

MANY BLESSINGS have come to me since I asked you for prayers for prosperity and harmony in our home. Since using the bank drill I have been able to meet all expenses, my home is peaceful, and I can truly say that I have more than I have ever had in all my life. God bless you for all that you have done for me and mine.—*Mrs. J. A. K., Westbrook, Conn.*

I AM ENJOYING good health, prosperity, and peace since I have been reading your literature and studying your teachings. With constant good thoughts and the unfailing help of Unity I am looking forward to a life filled with happiness.—*R. S., San Diego, Calif.*

I HAVE enriched my consciousness by the use of the prosperity bank drill and the Unity periodicals. When I wrote for the last bank, my husband had no work of any kind and our debts were piling up. He is now employed and he expects the work to be permanent. I thank you very much for your wonderful letters. My hearing is improving, thanks to your loving ministrations. My blessing on the Silent Unity workers.—*Mrs. H. H. T., Lake Wales, Fla.*

Unto Us a Child

I WANT TO thank you for your prayers which I telegraphed for in behalf of my daughter. She was very low at the time and had lost so much blood that they thought they might have to give her a blood transfusion, but everything turned out just fine, and she is coming home today. Also thanks for your prayers for my daughter during her pregnancy. Her baby girl arrived beautiful, lovely, and normal. We are indeed grateful.—*Mrs. W. F. C., Helena, Mont.*

THANK you very much for your thoughts and prayers. My baby girl was born some weeks ago and is doing splendidly. Everything progressed smoothly, and I am deeply grateful to you and to our Father. I found your maternity lessons wonderfully helpful. Again my grateful thanks.—*B. T., Bountiful, Utah.*

His Truth Is a Shield

MY HUSBAND and I wish to thank you for your prayers. My husband's suitcase was returned with everything in it just as he had packed it. It was taken by mistake. I appreciated your letter and prayers greatly. Please accept the inclosed offering as a token of our thankfulness.—*Mrs. A. R., Van Buren, Ark.*

SINCE I LAST wrote to you I have received a great blessing. One night about three weeks ago some one knocked on my door and said, "Quick, your house will soon be on fire, and there is no water." Three houses were then on fire, the first one only three feet from mine. I kept repeating the 91st Psalm. Suddenly the wind changed and blew the fire in the opposite direction. My house

was not even touched. I am eternally grateful for God's protecting presence.—*M. S. H., Basin, Mont.*

Father, I Thank Thee

I WANT TO thank you for your prayers. The Unity teachings have meant much to me. I have been lifted from a nervous, worrying, almost desperate woman to the point where peacefully I can now leave all my affairs lovingly in the Father's hands. Where once I condemned I now find the good in others. It is a joy to know that I am progressing, even if slowly. I thank you for your help, and I bless you all at Unity.—*Mrs. G. B., South Perth, W. Australia.*

THE PAST WEEK has revealed to me unmistakably that God answers prayer. Apart from the financial help I have received, what I value most of all is the sense of greater faith and trust in the divine power. Thank you and God bless you.—*H. C. M., Garrington, Alta., Canada.*

Study to Be Quiet

M—— has received her report card and finds that she has passed all her examinations. We are all so happy about it, and we thank you for your prayers. You have given us your help so many times. I am inclosing a love offering in this letter.—*Mrs. M. E. B., Aurora, N. Y.*

I WROTE to you some time ago asking your prayers that I might pass my final school examination. I am very glad to tell you that I passed with a very good grade. Praise God, and thanks to you for your kind help. May the Spirit of Christ bless each one in Silent Unity. —*N. F. L., Shanghai, China.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I don't seem to get a square deal where I work. Less efficient workers than I are put ahead of me and receive increased salaries. Why am I treated so unjustly?—*Question answered by Silent Unity.*

If you will continually abide in the realization that nothing can retard your true success in God's world, there is no reason to be disturbed by instances of seeming injustice. It is likely that you may be limiting your success by expecting your advancement to come in some particular way. Even though you may at times seem to be treated unjustly, if you think of serving God through your present position as a channel, you will unfailingly attract an ever-increasing measure of His blessings.

It is possible in numerous organizations to discover what seems to be evidence of injustice. But it is never wise in any position of service to think about the activities of others that seem to be unfair. God's law of justice is continually working in the affairs of men, bringing all things into harmony with His purposes. Certain individuals may "get by" for a time by violating higher standards, but their seeming success is neither enduring nor desirable, and they eventually find it necessary to compensate in some way for the blessings they have received without proper effort.

Realize each moment of the day that you are working for God, not for any human organization. Confi-

dently expect Him to reward you for your efficient service. Know that even though your reward may occasionally be delayed, your success and advancement can never be affected in a negative way by the seeming injustice of others. An attitude of confidence and joy in serving will make your success assured! Bless silently all persons with whom you associate. Look beyond seeming inharmony and injustice and know that they are being guided in the way of Truth.

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I should like to start a new business venture, but I lack capital. I have saved some money but only enough to carry me through the first three months, which is not time enough to put the business on its feet. Would you advise that I start and depend on God to see me through?—*Question answered by Silent Unity.*

While we do not answer questions from a personal standpoint, we direct our friends to a wiser source for an answer to all questions that puzzle them.

As regards your problem, we would suggest that you consult God, just as you would consult a prospective business partner when funds for the business you were contemplating were low or entirely lacking in the manifest world.

Of course the whole matter depends upon your faith in God, your faith in your work, and your faith in humanity. Jesus commanded his disciples to go forth without purse or script, but He knew the source of all supply. There was no doubt in His mind. He knew of the work the disciples would be called upon to do, and He knew of the power that was in them—the same power that was in Him. As they relied on

this power they too succeeded. As they doubted it or feared they did not possess it, they failed. So it is today, and so it will ever be. In proportion as man believes in and knows his ability through the Christ power he will succeed. If he wavers, doubts, or fears, he will fail.

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Please give me your interpretation of Matthew 16:18, which reads, "And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it.—*Question answered by Silent Unity.*

We are glad to be of help to you in understanding the 18th verse of the 16th chapter of Matthew. While we think of Peter as having been one of the disciples of Jesus, we also think of Peter as symbolizing the faculty of faith in each individual. This disciple's name was changed by Jesus from Simon to Peter (Cephas in Hebrew), which is the Greek for the word "rock." To students of metaphysics, it is obvious that a strong foundation (rock), faith, is necessary upon which to build a spiritual consciousness or a church. The reference Jesus made to the church does not designate any particular church but the great universal church, all the various denominations of Christians who seek to follow Him, even though they differ in details of doctrine. All persons who seek to follow sincerely what Jesus taught are members of His "church," and it is not necessary that they have any particular religious affiliations.

In Truth we believe that all persons should have complete freedom, for a comprehensive understanding of God's principles comes not through religious ceremonies or the acceptance of the words of others, but only through individual, inner realizations.

This Month in Other Unity Periodicals

IF YOU like a stimulating story every word of which is true, read "I Made My Own Prosperity" by Beulah Cameron in *Progress* magazine. It presents the picture of a young married couple struggling along and getting nowhere; of a dissatisfied wife blaming her husband for their circumstances although knowing full well that he was doing his very best; of a long-suffering husband continuing to love her in spite of her faultfinding. What caused this woman suddenly to have a complete change of heart and to resolve to give her husband her full co-operation instead of heaping criticism upon him? And what was the result? This interesting story is complete in the February number.

ONE OF the most satisfying discoveries in the study of Truth is that today we can erase the mistakes and failures of yesterday and make a fresh beginning. In the February number of *Unity Daily Word* the editor, F. B. Whitney, devotes several pages to an inspirational article on "The Challenge of the Dawn." He reminds you of your freedom and perfection in Truth, and bids you in this spirit to go forth to new and joyous experiences. Read this article and renew your faith and courage.

THIS month's *Wee Wisdom* carries a Valentine Day story by Virginia May Moffitt that boys and girls will enjoy. It has to do with a school play in which Natalie was to be the "Valentine queen" and Eleanor "Truest

Valentine." "I'll show my love by what I do" was a line in Eleanor's part. Mother said it was even more important to mean those words than to speak them well, which sounded easy enough at the time, but Eleanor had the chance to put them to a test long before the play was ready for presentation. A real lesson in love is emphasized in this story, which is called "The Truest Valentine."

WHY DO some persons pray year after year about the solution of a problem or release from a bad habit, and fail to get what they ask for? Often it is because after making their prayer they wait for some kind of magic change to take place in themselves, in some one else, or in their circumstances. But this is not the way to hasten the answer to prayer. Prayer is a transaction with God that must be completed before the answer can appear. How this may be done is very clearly explained in an article by Winfred Rhoades in a February issue of *Weekly Unity.* It is called "Completing the Transaction."

LOSS and gain in business cannot always be reckoned in dollars and cents, and Will Meeker knew that in voluntarily giving up his claim to the five-hundred-dollar bonus he had gained twice that amount in self-respect and peace of mind. But how could he make his fellow salesmen see his point of view. He couldn't; so he just walked out of the office, but "he walked out a man." Read the story by G. E. Wallace in February *Good Business* called "The Gain and the Loss," and see why Will could not accept the bonus that he needed and that he had worked so hard for.

STUDENT PRAISES STUDY COURSE

A letter from a Canadian student of the Unity Correspondence School contains this interesting comment:

I certainly feel that I made a wise choice when I decided to study this course. It is wonderfully inspiring. Every event in my daily life now seems to have a richer meaning, and every experience is a help in writing my lessons.

I have many household duties, but still I can meditate and think out my answers while working, then write them out during a spare moment. While studying I find health, happiness, and increasing trust in God. My lessons show the way to solving many a personal problem.—*B. M. H.*

Perhaps you would like to know more about the course offered by the Unity Correspondence School, which has been in operation for the past twenty-eight years. You study this course right in your own home, and the advantages it offers to the one who really puts the teaching into practice are great. For full information send a card to Unity Correspondence School Department, 917 Tracy, Kansas City, Mo.

"HE BROUGHT HIM UNTO JESUS"

When Andrew met Jesus, he straightway went and brought his brother Simon to the Master's side, and Simon Peter became the rock upon which the Christian church was built.

You too can be an Andrew by giving the quickening message of Unity literature to others. Among them may be some one who will use it to do a great work for the Master.

Perhaps you would like to share in the good work that is being done by members of the Help-One-A-Month Club. Each member sends one Unity gift subscription a month, and in a year's time reaches twelve persons directly and many others indirectly. If you care to become a member, just address a card to the Help-One-A-Month Club, 917 Tracy, Kansas City, Missouri, and let *Unity* be your first gift subscription. There are no dues to pay to the club.

SILENT-70'S WORK AMONG CHILDREN

To Silent-70 came the following letter of thanks from the children's librarian of a free library in the East:

"A good many years ago a gentleman came into our Children's Room and asked if we would accept as a gift and put on our reading table a child's magazine that he had with him. I asked permission to examine it carefully, and I read it from cover to cover before accepting the gift.

"From then on *Wee Wisdom* has been read and circulated in the homes of thousands of children of many different faiths. Like sunshine and clear water we have grown accustomed to having it and only think to complain when it is missing.

"Please accept our deep appreciation of the magazine and our sincere thanks for your generosity in sending it to us."

Silent-70 sends Unity literature free of charge to libraries, children's homes, and many other institutions that request it, a work that is supported by love offerings from our friends.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—Harriet Price (LT) Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15th

CALIFORNIA

Alameda—Alice Hopkins (LT) Unity, 1300 Grand; Alma Morse, Unity, 1300 Grand

Bakersfield—Della Shutts (LT) Unity, Southern hotel

Beverly Hills—Ruth Rae, Unity, 371 N Bedford

Compton—May Butterworth (LT) Unity, 260 E Compton

Eagle Rock—Gertrude Hall (LT) Unity, 2122½ Colorado

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Adams, Meta Cen, 1420 Kenneth

Hollywood—Geraldine Johnson, Unity Meta Cen, 1641 N Cherokee; Rose Schneider (LT) Unity Studio, 1217 N St Andrews

Inglewood—Maude Galpin, Unity, Queen and Commercial

Ione—Hazel Merriweather, Unity Cen

La Canada—Loretta Hennessy, 1916 Glen Haven Drive

Long Beach—Louise Newman, Unity, 432 Locust

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Oakland—Rose Emery, Unity Cen, Ebell Club bldg; Susanna Scott (LT) Unity, 5365 Bond

Pasadena—Lily Stack, Unity, 11 N Oak Knoll; Norma Knight Jones (LT) Unity, 11 N Oak Knoll

Richmond—Beulah Tiller, Unity, 146 2d

Riverside—Katherine Sweaney, (LT) Unity, 3639 8th

Sacramento—Naomi Anderson, Unity Cen, Odd Fellows' hall

Santa Ana—Louise Newman, Unity Soc, Commercial bldg

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity Cen, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Cruz—Mary and Roseline Higgins, Society of Prac Chris, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity Cen, 528 Arizona

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Whittier—Louise Newman, Unity, 410 S Greenleaf

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Waterloo—Goldie Richardson, 324½ E 4

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Louisville—Georgiana Tree West, Unity, 1322 4th; Theresa Rehm, 2111 Eastern Pkwy; Maebel Carrell (LT) Unity, 1322 S 4th; Julie Lilly (LT) Broadway Unity Cen, Breslin bldg

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St Louis—Fred and Hilda Eilers, S S Unity Cen, 6100 S Grand; Florence Brummer (LT) 6100 S Grand; Elsie Abbott, Unity Soc, 230 Schubert Theater bldg

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Butte—Mary Wessel, Unity, Y M C A

Great Falls—Vivian Huhn, Unity, Dunn blk

Livingston—Mary Wessel, Unity, Elks' hall

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Pasadena—Church of Truth, 690 E Orange Grove
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Sacramento—Truth Cen, 1415 27th
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Here Is Good News!

Blind boys and girls can now read and enjoy *Wee Wisdom*—the first widely known child's magazine to be published in Braille. A test was made to see how many blind children wanted the Braille *Wee Wisdom.* So many requests for it have come to us that we have decided to go ahead with the plan to publish it. Here is a letter from a mother:

I am so thankful that you have decided to have *Wee Wisdom* in Braille. This afternoon's mail brought a copy for our daughter, and I know she will be glad to read it. For many years I have subscribed for *Wee Wisdom* and read it to her, but she will enjoy it so much more by reading it herself.

There has been so little good reading matter in Braille for the younger child, especially in the form of a magazine, and *Wee Wisdom* will fill a wonderful place in many little hearts. God bless you for this service.—*Mrs. H. E. O., Arizona.*

There is no charge for these Braille editions of *Wee Wisdom.* For any child who can read Braille, grade 1½, we will enter a *Wee Wisdom* subscription free of charge. The cost of these Braille copies is met largely by love offerings from those who in gratitude for the blessing of sight desire to share with those who do not have it.

Will you tell us of any blind boy or girl who would like to have *Wee Wisdom,* or of any school in your city where blind children are taught? To any of these children who want *Wee Wisdom* and can read Braille, grade 1½, we will send a subscription.

A Letter to "Break the Ice"

Any one for whom you order a Unity subscription now receives with it a friend-

ly, informal letter from Lowell Fillmore, manager of Unity School, inviting him to read the first copy and see what it does to help him. This letter "breaks the ice," so to speak. With the letter is inclosed a copy of *Holy Bread,* one of our most inspiring greeting booklets, one that expresses the true spirit of giving. So many persons have praised this plan since we first began it several months ago that we shall continue to use it. Our friends also like our new plan of mailing the first copy of a *Weekly Unity* gift subscription in an envelope.

A Change of Cover

Unity Daily Word is now appearing in a brand-new cover. It has an air of dignity and warmth that is entirely in keeping with its message.

Unity Daily Word is more than a magazine. It is really a monthly book of daily lessons that teach in a definite way the Truth that is presented in the other Unity periodicals. Whether you read *Unity, Weekly Unity, Progress,* or *Good Business,* study *Unity Daily Word* in combination with it. The price is $1 a year.

As Rich as Solomon

Remember how Solomon, who became a fabulously rich king, prayed to Jehovah not for bars of yellow gold and heaps of diamonds but for an understanding heart!

If you too want prosperity take a hint from this wise old king. First get understanding —of the principles that govern prosperity and that, rightly used, assure you of plenty and success.

For this understanding turn to Charles Fillmore's book *Prosperity.* It is a complete textbook on supply, telling you how to establish divine prosperity in every phase of your life.

God never intended His children to lack any good thing. *Prosperity* will help you find your rightful share.

Let Us Know When You Move

When changing your address, please notify us as far in advance as possible, mentioning the old as well as the new address. Also state which of the six Unity magazines you are receiving and whether you are using a Prosperity Bank. This will help us to give you better service.

Do You Act Your Faith?

When you say you believe that God is all-powerful, that He is greater than any problem that can come to you, that all good is yours right now, do you act your faith? This is the sort of faith that Elizabeth B—— had, and she kept on trusting God although she had lost home and income and knew not which way to turn for help. Was Elizabeth's faith justified? To learn the outcome be sure to read "Absolute Reliance," by Marjory H. Stageman, in March *Unity*. A subscription entered now will bring some friend this helpful story too. A year's subscription for *Unity* is $1.

What to Read during Lent

Besides *Master Class Lessons,* which is described on the page inside the back cover, the following books offer help during the pre-Easter season:

The Contemplation of Christ, by Ernest C. Wilson, presents a subject of unfailing interest for the Lenten season. This little book of seven chapters will help you to come closer to the Master, to visualize Him as a real friend and loving companion.

Finding the Christ, by H. Emilie Cady, is a clear revelation of the difference between living a Christian life and a Christ life. It points to the practical as well as the ideal aspect of the Master's teaching. Make this booklet one of your pre-Easter studies.

Selected Studies, by Imelda Octavia Shanklin, contains several chapters that have a bearing on the Easter season, especially "Jesus Christ, Man and Savior," "Jesus Christ, the Physician," and "Resurrection." This book contains some of Miss Shanklin's best writing, and your study of it will richly repay you.

Wisdom by Experience

During the "flu" epidemic of 1917-18 Clara Palmer, author of *You Can Be Healed,* Unity's book on healing, was nursing in one of the hardest-hit sections of the country. She had constant occasion then to use her knowledge of spiritual healing, and she says today that during that emergency Spirit stood her in good stead.

The ideas in *You Can Be Healed* are culled from the real experiences of a nurse and Silent Unity worker.

Added Material

The new edition of *The Sunlit Way,* by Ernest C. Wilson, contains changes and additions that will greatly enrich your understanding and help you make of your life a joyous experience. Even if you have a copy of an older edition, you will want to send for one of the revised edition.

The Answer to Your Worries

Are you worried, troubled by lack, plagued by ill-health? Then Dana Gatlin's article "God Is the Answer," appearing in the February 19 number of *Weekly Unity,* will bring you help!

This article was written as an open reply to letters from discouraged readers. Miss Gatlin shows you how to turn from the strain of doggedly attempting to solve your problems by human effort to a far more satisfying and lasting method—God.

Weekly Unity has just such practical, to-the-point articles every week. Its fifty-two issues a year will come to you for only $1.

Twin Books for Study

The Twelve Powers of Man, by Charles Fillmore, teaches that in his subconscious realm man has twelve great centers of action, presided over by twelve entities, each of which controls a certain function in soul or body. How he can cultivate these twelve powers and use them in perfecting himself as a child of God is explained in this book.

Christ Enthroned in Man, by Cora Fillmore, supplements the teaching of *The Twelve Powers of Man* and shows the reader how to develop and bring into action his wonderful, latent powers.

Progress *Stories Solve Problems*

Progress, Unity's big illustrated story magazine, is devoted largely to true-to-life narratives and to accounts of actual persons who have met and overcome problems. A letter from J. Y. H. says:

"It would be very hard to say what I enjoy most in *Progress;* it is all inspiring and helpful. I think my reason for renewing it from the beginning was that I found the stories most encouraging, both the true ones and the fictional ones of how others solved their problems."

You too can profit by *Progress.* It is $1 a year.

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	Lessons in Truth....*Italian*, $.75; *German, Spanish, Dutch*	1.00
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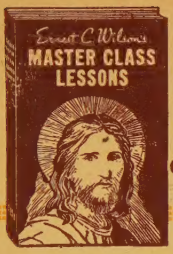

A BOOK FOR *Lenten Study*

During the pre-Easter weeks your thoughts will revert often to the life and ministry of Jesus Christ. You will find yourself yearning to be more like the Master, trying to live more fully and joyously the Christianity that you have embraced.

Hence an appropriate study for the Lenten season is Ernest C. Wilson's MASTER CLASS LESSONS, a book that discusses the Saviour's way of praying, giving, receiving, healing, overcoming, and His way of love and happiness. Beginning March 2, which is Ash Wednesday, study the chapters of this book one by one for the following six weeks. Then during the remaining four days of Lent try to get a realization of the book as a whole.

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UNITY SCHOOL OF CHRISTIANITY
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BROTHERHOOD

BY VIDA PERRY WANGER

There are brave souls who dare to dream
That men are brothers and not foes,
That hearts may thrill across far seas
To common good, to common woes;
That 'neath one flag, by Christ unfurled,
There may arise a world-wide state,
Where hands will clasp in bonds of love,
Nor ever kill in bitter hate;
Who dare to hear the mighty truth,
Reverberating through the years,
That love alone can heal earth's hurts
And kindness dry the nations' tears.

UNITY...A MAGAZINE DEVOTED TO CHRISTIAN HEALING